

THE SCHOLEMASTER

*Or plaine and persfite way of tea-
ching children, to vnderstand, write, and
speake, the Latin tong, but specially purposed for
the priuate bringing vp of youth in lentlemen
and Noble mens houses, and commodious also for
all such, as haue forgot the Latin tonge,
and would, by them selues, without
à Scholemaster, in short time, and
with small paines, recouer à
sufficient habilitie, to
vnderstand, write,
and speake
Latin.*

¶ By Roger Ascham.

¶ An. 1571.

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per Decennium.

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To the honorable Syr William
Cecill Knight, principall Secretarie to
the Queenes most excellent
Maiestie.



Ondry & reaso-
nable be the cau-
ses why learned
men haue vsed
to offer & dedi-
cate such workes
as they put a-
brode, to some
such personage
as they think fit-
test, either in res-
pect of abilitie of
defence, or skill
for iudgement, or

prinate regard of kindnesse and dutie. Euery one of those
considerations, Syr, moue me of right to offer thys my late
husbandes M. Aschams worke vnto you. For well remem-
bring how much all good learning oweth vnto you for de-
fence therof, as the Vniuersitie of Cābrige, of which my said
late husband was a member; haue in choosing you their
worthy Chauncellor acknowledged, and how happily you
haue spent your time in such studies & caried the vse therof
to the right end, to the good seruice of the Queenes Maie-
stie and your contrey to all our benefites, shirdly how much
my said husband was many waies bound vnto you, & how
gladly and comfortably he vsed in his life to recognise and
report your goodnesse toward him, leauing with me the his
poore widow and a great sort of orphanes a good comfort in
the hope of your good cōtinuance, which I haue truly found

The Epistle.

to me & mine, and therefore do duely & dayly pray for you
and yours: I could not finde any man for whose name this
booke was more agreable for hope of protectiō, more mete for
submissiō to iudgemēt, nor more due for respect of worthi-
nesse of your part and thankfulnessse of my husbandes and
mine. Good I trust it shal do, as I am put in great hope by
many very well learned that can well iudge therof. Meete
therefore I compt it that such good as my husband was a-
ble to doe and leaue to the common weale, it should be recei-
ued vnder your name, & that the world should owe thāke
therof to you, to whom my husband the author of it was for
good receaued of you, most dutiefully bounden. And so be-
seeching you, to take on you the defense of this booke, to
auaunce the good that may come of it by your allowance &
furtherance to publike vse and benefite, and to accept
the thankfull recognition of me and my poore chil-
dren, trusting of the continuance of your good
memory of M. Ascham and his, and dai-
ly commending the prosperous estate
of you and yours to God whom
you serue and whose you are,
I rest to trouble you.

(.:.)

Your humble Margaret
Ascham.



A Preface to the Reader.



When the great plague was at London, the yeare 1563. the Quenes Maiestie Queene *Elizabeth*, lay at her Castle of Windsor: Where vpon, the 10. day of December, it fortun'd, that in Sir *William Cicells* chamber, her Highnesse Principall Secretarie, there dined together these personages, M. Secretarie him selfe, Syr *William Peter*, Syr *I. Mason*, D. *Wotton*, Syr *Richard Sackville* Treasurer of the Exchequer, Syr *Walter Mildmaye* Chauncellor of the Exchequer, M. *Haddon* Master of Requestes, M. *John Astely* Master of the Iewel house, M. *Bernard Hampton*, M. *Nicasius*, and 7. Of which number, the most part were of hir Maiesties most honourable priuie Counsell, and the reast seruing hir in verie good place. I was glad than, and do reioice yet to remeber, that my chaunce was so happie, to be there that day, in the companie of so manie wise & good men together, as hardly than could haue bene picked out againe, out of all England beside.

M. Secretarie hath this accustomed maner, though his head be neuer so ful of most weightie affaires of the Realme, yet, at diner time he doth seeme to lay them alwaies aside: and findeth euer fitte occasion to taulke pleasantlie of other matters, but most gladlie of some matter of learning: wherein, he will curteslie heare the minde of the meanest at his Table.

Not long after our sitting doune, I haue strange newes brought me, sayth M. Secretarie, this morning,

B.j.

that

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M. Secretarie.

that diuerse Scholers of Eaton, be runne awaie from the Schole, for feare of beating. Whereupon, M. Secretarie tooke occasion, to wishe, that some more discretion were in many Scholemasters, in vsing correction, than commonlie there is. Who many times, punisheth rather, the weakenes of nature, than the fault of the Scholer. Whereby, many Scholers, that might else proue well, be driuen to hate learning, before they knowe, what learning meaneth: and so are made willing to forsake their booke, and be glad to be put to any other kinde of liuing.

M. Peter.

M. Peter, as one somewhat seuerer of nature, sayd plainelie, that the Rodde onelie, was the sworde, that must keepe, the Schole in obedience, and the Scholer in

M. Wotton.

good order. M. Wotton, a man milde of nature, wyth soft voice, and fewe wordes, inclined to M. Secretaries iudgement, and said, in mine opinion, the Scholehouse should be in deede, as it is called by name, the house of playe and pleasure, and not of feare and bondage: and

Ludus literarum.

Plato de Rep. 7.

as I do remember, so saith *Socrates* in one place of *Plato*. And therefore, if a Rodde carie the feare of a Sworde, it is no maruell, if those that be fearefull of nature, chuse ratherto forsake the Plaie, than to stand alwaies within the feare of a Sworde in a fonde mans handling.

M. Mason.

M. Mason, after his maner, was verie merie with both parties, pleasantlie playing, both, with the shrewde touches of many courste boyes, and with the small dis-

M. Haddon.

cretion of many leude Scholemasters. M. Haddon was fullie of M. Peters opinion, and said, that the best Scholemaster of our time, was the greatest beater, and named the Person. Though, quoth I, it was his good fortune, to send from his Schole, vnto the Vniuersitie, one of the best Scholers in deede of all our tyme, yet wise men do thinke, that that came so to passe, rather, by the great towardnes of the Scholer, than by the great beating of the Master: and whether this be true or no, you your selfe are best witnes. I said somewhat farder

The Author of this booke.

in the

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in the matter, how, and why, yong children, were soner allured by loue, than driuen by beatyng, to attayne good learning: wherein I was the bolder to say my minde, bicause M. Secretarie curtellie prouoked me thereunto: or else, in such a companie, and namelie in his præsence, my wonte is, to be more willing, to vse mine eares, than to occupie my tonge.

Syr Walter Mildmaye, M. Astley, and the rest, said verie litle: onelie Syr Rich. Sackuill, said nothing at all. After dinner I wēt vp to read with the Queenes Maie-
 stie. We red than together in the Greke tonge, as I well remember, that noble Oration of Demosthenes against
Demost.
πρὸς Πά-
Ἐσκίνες, for his false dealing in his Ambassage to king
πατριάρχ.
Philip of Macedonie. Syr Rich. Sackuile came vp sone af-
 ter: and finding me in hir Maiesties priue chamber, he
 tooke me by the hand, & carying me to a window, said,
 M. Ascham, I would not for a good deale of monie,
 haue bene, this daie, absent from diner. Where, though
 I said nothing, yet I gaue as good eare, and do consider
 as well the taulke, that passed, as any one did there.
 M. Secretarie said very wisely, and most truely, that ma-
 ny yong wittes be driuen to hate learning, before they
 know what learning is. I can be good witnes to this
 my selfe: For a fond Scholemaster, before I was fullie
 fourtene yeare olde, draue me so, with feare of beating,
 from all loue of learninge, as now, when I know, what
 difference it is, to haue learninge, and to haue litle, or
 none at all, I feele it my greatest greife, and finde it my
 greatest hurte, that euer came to me, that it was my so
 ill chance, to light vpon so lewde a Scholemaster. But
 seing it is but in vain, to lament thinges paste, and also
 wisdom to looke to thinges to come, surely, God wil-
 ling, if God lend me life, I will make this my mishap,
 some occasion of good hap, to litle Robert Sackuile my
 sonnes sonne. For whose bringing vp, I would gladlie,
 if it so please you, vse speciallie your good aduice. I
 heare saie, you haue a sonne, moch of his age: we will

Syr R.
 Sackuile
 communic-
 cation with
 the Author
 of this
 booke.

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deale thus together. Point you out a Scholemaster, who by your order, shall teache my sonne and yours, and for all the rest, I will prouide, yea though they three do cost me a couple of hundred poundes by yeare: and beside, you shal finde me as fast a Friend to you and yours, as perchaunce any you haue. Which promise, the wor-thie Ientleman surelie kept with me, vntill his dying daye.

The chiefe
pointes of
this booke.

We had than farther taulke together, of bringing vp of children: of the nature, of quicke, and hard wittes: of the right choice of a good witte: of Feare, and loue in teachinge children. We passed from children and came to yonge men, namely, Ientlemen: we taulked of their to moch libertie, to liue as they lust: of their letting loose to sone, to ouermoch experience of ill, contrarie to the good order of many good olde common welthes of the Persians and Grekes: of witte gathered, and good fortune gotten, by some, onely by experience without learning. And lastlie, he required of me verie earnestlie, to shewe, what I thought of the common goinge of Englishe men into Italie. But, sayth he, bicause this place, and this tyme, will not suffer so long taulke, as these good matters require, therefore I pray you, at my request, and at your leysure, put in some order of writing, the chiefe pointes of this our taulke, concerning, the right order of teachinge, and honestie of liuing, for the good bringing vp of children & yong men. And surelie, beside contentinge me, you shall both please, and profite very many others. I made some excuse by lacke of habilitie, and weakenes of bodie: well, sayth he, I am not now to learne, what you can do. Our deare frende, good M. Goodricke, whose iudgement I could well beleue, did once for all, satisfie me fullie therein. Again, I heard you say, not long agoe, that you may thanke Syr Iohn Cheke, for all the lerninge you haue: And I knowe verie well my self, that you did teach the Queene. And therefore seeing God did so blesse you,

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to make you the Scholer of the best Master, and also the Scholemaster of the best Scholer, that euer were in our time, surely, you should please God, benefite your countrie, & honest your owne name, if you would take the paines, to impart to others, what you learned of such a Master, and how you taught such a scholer. And, in vttering the stuffe ye receiued of the one, in declaring the order ye tooke with the other, ye shall neuer lacke, neither matter, nor maner, what to write, nor how to write in this kinde of Argument.

I beginning some farther excuse, sodenly was called to come to the Queene. The night folowing, I slept litle, my head was so full of this our former talke, and I so mindefull, somewhat to satisfie the honest request of so deare a frend. I thought to prepare some litle treatise for a Newyeares gift that Christmas: But, as it cha-ceth to busy builders, so, in building this my poore Scholehouse (the rather bicause the forme of it is somewhat new, and differing from others) the worke rose dayly higher and wider, than I thought it would at the beginning.

And though it appeare now, and be in very deede, but a small cottage, poore for the stuffe, & rude for the workmanship, yet in going forward, I founde the site so good, as I was lothe to giue it ouer, but the making so costly, outreaching my habilitie, as many times I wished, that some one of those three, my deare frendes, with full purses, Syr *Tho. Smithe*, *M. Haddon*, or *M. Wat-son*, had had the doing of it. Yet, neuerthelesse, I my selfe spending gladly that litle, that I gatte at home by good Syr *John Cheke*, and that that I borrowed abroad Syr *T. Sturmius*, beside somewhat that was left me in Reuerfion by my olde Masters, *Plato*, *Aristotle*, and *Cicero*, I haue at last patched it vp, as I could, & as you see. If the matter be meane, and meanelly handled, I pray you beare, both with me, and it: for neuer worke went vp in worse wether, with mo lettes and stoppes,

M. { *Smithe.*
Haddo.
Watson.

Syr *T. Sturmius.*

Plato.

Aristotle.

Cicero.

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Syr R.
Bucknill.

than this poore Scholehouse of mine. Westminster hall can beate some witnesse, beside moch weakenes of bodie, but more trouble of minde, by some soch sores, as greue me to touch them my selfe, and therefore I purpose not to open them to others. And in middes of outward iniuries, and inward cares, to encrease them withall, good Syr *Rich. Sackuile* dieth, that worthie Gentleman: That earnest fauorer and furtherer of Gods true Religion: That faithfull Seruitor to his Prince and Countrie: A louer of learning, & all learned men: Wise in all doinges. Curteous to all persons: shewing spite to none: doing good to many: and as I well found, to me so fast a frend, as I neuer lost the like before. Whan he was gone, my hart was dead. There was not one, that woare a blacke gowne for him, who caried a heuier hart for him, than I. Whan he was gone. I cast this booke awaie: I could not looke vpon it, but with weping eyes, in remembring him, who was the onely setter on, to do it, and would haue bene, not onelie a glad commender of it, but also a sure and certayne comfort, to me and mine, for it. Almost two yeares together, this booke lay scattered, and neglected, and had bene quite giuen ouer of me, if the goodnesse of one had not giuen me some life and spirite againe. God, the mouer of goodnesse, prosper alwaies him & his, as he hath many times comforted me and mine, and, I trust to God, shall comfort more and more. Of whom, most iustlie, I may saie, and verie oft, and alwaies gladlie, I am wont to say, that sweete verse of *Sophocles*, spoken by *Oedipus* to worthie *Theſeus*.

Soph. in
Oed. Col.

ἔχω, ἃ ἔχω, διὰ σε, καὶ ἄλλων ἐσπέρων.

Thys hope hath helped me to end this booke: which, if he allowe, I shall thinke my labours wellimployed, and shall not moch æsteme the misliking of any others. And I trust, he shall thinke the better of it, bicause he shall finde the best part thereof, to come out of his Schole, whom

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whom he, of all men loued and liked best.

Yet some men, frendly enough of nature, but of small iudgement in learninge, do thinke, I take to moch paines, and spend to moch time, in setting forth these childrens affaires. But those good men were neuer brought vp in *Socrates* Schole, who saith plainly, that no man goeth about à more godlie purpose, than he that is mindfull of the good bringing vp, both of hys owne and other mens children.

Therefore, I trust, good and wise men, will thinke well of this my doing. And of other, that thinke otherwise, I will thinke my selfe, they are but men, to be pardoned for their follie, and pitied for their ignoraunce.

In writing this booke, I haue had earnest respecte to three speciall pointes, trothe of Religion, honesty in liuing, right order in learning. In which three waies, I praie God, my poore children may diligently walke: for whose sake, as nature moued, and reason required, and necessitie also somewhat compelled, I was the wil-
linger to take these paines.

For, seing at my death, I am not like to leaue them any great store of liuing, therefore in my life time, I thought good to bequeath vnto the, in this litle booke, as in my Will and Testament, the right waie to good learning: which if they followe, with the feare of God, they shall verie well come to sufficiencie of liuing.

I wishe also, with all my hart, that yong *M. Rob. Sacknille*, may take that fruite of this labor, that his worthie Graundfather purposed he should haue done: And if any other do take, either proffite, or pleasure hereby, they haue cause to thanke *M. Robert Sacknille*, for whom speciallie this my Scholemaster was prouided.

And one thing I would haue the Reader consider in reading this booke, that bicause, no Scholemaster hath charge of any childe, before he enter into hys Schole, therfore I leauing all former care, of their good bringing vp, to wise and good Parentes, as à matter not be-

*Plato, in
initio
Theagis,
ὅτι γὰρ ἐστὶ,
περὶ ὅτου
θεοτέρου
ἀνθρώπου
ἀνθρώπου
σαίτο, ὁ
περὶ παι-
δείας, καὶ
τῶν αὐτοῦ,
καὶ τῶν
οὐκ αὐτοῦ.*

A Praeface to the Reader.

longing to the Scholemaster, I do appoynt thys my Scholemaster, than, and there to begin, where his office and charge beginneth. Which charge lasteth not long, but vntill the Scholer be made hable to go to the Vniuersitie, to proceede in Logike, Rhetoricke and other kinde of learning.

Yet if my Scholemaster, for loue he beareth to hys Scholer, shall teach him somewhat for his furtherance, and better iudgement in learning, that may serue him seuen yeare after in the Vniuersitie, he doth his Scholer no more wrong, nor deserueth no worse name therby, than he doth in London, who selling silke or cloth vnto his frende, doth giue him better measure, than either hys promise or bargaine was.

Farewell in Christ.



The first booke for youth. I.



After the Childe hath learned perfectlie the eight partes of speach, let hym then learne the right ioyning togither of substantiues with adiectiues, the nowne with the verbe, the relative with the antecedent. And in learning farther his Syntaxis, by mine aduice, he shall not vse the common order in common scholes, for making of La-

tines: wherby, the childe commonly learneth, first, an euell choyce of wordes, (and right choyce of wordes, sayth Cæsar, *Cic. de Cla. or.* is the foundation of eloquence) then, a wrong placing of wordes: and lastly, an ill framing of the sentence, with a peruerse iudgement, both of wordes and sentences. These faultes, taking once roote in youthe, be neuer, or hardlie, pluckt away in age. Moreover, there is no one thing, that *Making of Latines marreth Children.* hath more, either dulled the wittes, or taken away the will of children from learning, then the care they haue, to satisfie theyr maisters, in making of Latines.

For the scholer, is commonly beat for the making, wher the Maister were more worthy to be beat for the mending, or rather marring of the same: The Maister many times, being as ignorant as the childe, what to say properlie, and fittlie to the matter.

Two scholemasters haue set forth in print, eyther of them a booke, of such kinde of latines, *Horman. Whistington.* Horman and Whistington.

A childe shall learne of the better of them, that which an other day if he be wise, and come to iudgement, he must be fayne to vnlearne agayne.

There is a way touched in the first booke of Cicero, *De Or.* *Oratore,* which wiselie brought into scholes, truely taught,

C. f.

and

The first booke teaching

and constantly used, would not onely take wholie away this butcherly feare in making of Latines, but would also, with ease and pleasure, and in short time as I know by good experience, worke a true choyce and placing of wordes, a right ordering of sentences, an easy vnderstanding of the tongue, a readines to speake, a facilitie to wright, a true iudgement both of his owne and other mens doinges, what tongue soeuer he doth vse.

The way is this. After the three Concozdances learned, as I touched before, let the Maister read vnto him the Epistles of Cicero, gathered together, and chosen out by Sturmius, for the capacitie of childezen.

The order of teaching. First, let him teach the childe, cherefullie and playnlie, the cause, and matter of the letter: then, let him construe it into English, so oft, as the childe may easelie carry away the vnderstanding of it: Lastly parse it ouer perfectly. This done thus, let the childe, by and by, both construe and parse it ouer agayne: so, that it may appeare, that the childe doubteth in nothing, that his maister taught him before. After this, the childe must take a paper booke, and sitting in some place, where no man shall prompe him, by himselfe, let him translate into Englishe hys former lesson. When shewing it to his master, let the master take fro him his latin booke, and pausing an houre, at the least, then let the childe translate his owne Englishe into latin agayne, in an other paper booke. When the childe bringeth it, turned into latin, the Maister must compare it with Tullies booke, and laie them both together: and where the childe doth well, eyther in chosing, or true placing of Tullies wordes, let the master praise him, and say, here you do well. For I assure you, there is no such whetstone, to sharpen a good witte and encourage a will to learning, as is prayse.

Two paper bookes.

Childezen learne by prayse.

But if the childe misse, either in forgetting a worde, or in chaunging a good with a worse, or misordering the sentence, I would not haue the master either frowne, or chide with him, if the childe haue done his diligence, and used no trewardship

the bringing vp of youth. 2.

freewandship therein. For I know by good experience, that a child shall take more profite of two faults gently warned of, then of foure things rightly hitte. For then the master shall haue good occasion to say vnto him, *P.* Tullie would haue vsed such a worde, not this: Tullie would haue placed this worde here, not there: would haue vsed this case, this number, this person, this degree, this gender: he would haue vsed this mode, this tense, this simple, rather then this compound: this aduerbe here not there: he would haue ended the sentence with this verbe, not with that notone or participle. &c.

*Gentleness
in teaching.*

In these few lines, I haue wrapped vp, the most tedious part of Grammer: and also the ground of almost all the Rules, that are so busily taught by the Master, and so hardlie learned by the Scholler, in all common Scholes, which after this sort, the maister shall teach without all error, and the scholer shall learne without great paine: the master being ledde by so sure a guide, and the scholer being brought into so plaine, and easie a way. And therefore, we do not contemne Rules, but we gladly teach Rules: and teach them more plainly, sensiblie, and orderlie, then they be commonly taught in common Scholes. For, when the Master shall compare Tullies booke with the scholers translation, let the maister at the first, lead and teach his scholer, to ioine the Rules of his Grammer booke, wyth the examples of his present lesson, vntill the Scholer, by hymselfe, be able to fetch out of his Grammer, euery Rule, for euery example: So, as the Grammer booke be euer in the Scholers hand, and also vsed of him, as a Dictionarie, for euery present vse. This is a liuelie, and perfect way of teaching of Rules: where the common way, vsed in common Scholes, to read the Grammer alone by it selfe, is tedious for the maister, harde for the Scholer, colde and uncomfortable for them both.

Let your Scholer be neuer afraid to aske you any doubt, but vse discretly the best allurements ye can, to encourage

C. y.

him

The first booke teaching

him to the same: lest, hys ouermuch fearing of you, byue him to seeke some misorderlie shifte: as, to seeke to be helped by some other booke, or to be prompted by some other Scholer, and so goc about to beguile you much, and him selfe moze.

With this way, of good vnderstanding the matter, plaine construeing, diligent parsing, dayly translating, chearefull admonishing, and heedefull amendyng of faultes: neuer leauing behinde iuste prayse for well doyng, I woulde haue the scholer brought vp withall, till he had read, & translated ouer y first booke of Epistles chosen out by Sturnius, with a good pce of a Comedie of Terence also.

Latine
speaking.

G. Budens.

All this while, by mine aduice, the childe shall vse to speake no latine: For as Cicero sayth in like matter, with like wordes, *Loquendo, male loqui discunt*. And that excellent learned man, G. Budens, in hys Greeke Commentaries, soze complayneth, that when he began to learne the Latine tongue, vse of speaking latin at the table, and els where, vnauidedlie, did bring him to such an euell choyce of wordes, to such a croked framing of sentences, that no one thing did hurt or hinder him moze, all the dayes of his life afterward, both for readinesse in speaking, and also good iudgement in wrighting.

In very deed, if children were brought vp in such an house or such a schole, where the latin tongue were properly and perfectly spoken, as Tib. and Ca. Gracci. were brought vp, in theyr mother Cornelias house, surelie, then the daillie vse of speaking, were the best and readiest way, to learn the latin tongue. But now, commonly, in the best Scholes in England, for wordes, ryght choyce is smallie regarded, true propertie wholie neglected, confusion is brought in, barbariousnesse is bred vp so in yong wittes, as afterwarde they be not onely marde for speaking, but also corrupted in iudgement: as with much a do, or neuer at all, they be brought to right frame agayne.

Yet all men couet to haue theyr children speake Latine.
and

the bringing vp of youth. 3.

and so do I very earnestlye too. We both, haue one purpose: we agree in desire, we wishe one ende: but we differ somewhat in order and way, that leadeth rightly to that ende. Other would haue them speake at all aduentures; and, so they be speaking, to speake, the Maister careth not, the Scholer knoweth not, what. This is, to seeme, and not to be: except it be, to be bold without shame, rashe without skill, full of wordes without witte. I wishe to haue them speake so, as it may well appeare, that the brayne doth gouerne the tongue, and that reason leadeth forth the talke. Socrates doctrine is true in Plato, and well marked, and truly vttered by Horace in *Arte Poetica*, that, where so euer knowledge doth accompanie the witte, there best vtterance doth alwayes awayt vpon the tongue: For good vnderstanding must first be bred in the childe, which being nourished with skill, and vse of wrighting (as I will teach moze largely hereafter) is the onely way to bring him to iudgement and readinesse in speaking: and that in farre shorter tyme (if he follow constantlie the trade of this little lesson) then he shal do, by common teaching of the common scholes in England.

But to go forward, as you perceyue, your scholer to go better and better on a way, first, with vnderstanding his lesson moze quickly, with parsing moze readilie, with translating moze speedilie and perfectlie then he was wonte, after, geue him longer lessons to translate: and withall, begin to teach him, both in nouns and verbes, what is *Proprium*, and what is *Translatum*, what *Synonymum*, what *Diuersum*, which be *Contraria*, and which be most notable *Phrases*, in all his lecture.

As:

Proprium. Rex sepultus est
magnifice.

C.iii.

Transla-

The first booke teaching

<i>Translatum.</i>	{ Cum illo principe, sepulta est & gloria & salus Reipublica.
<i>Synonyma.</i>	{ Enſu, Gladius, Landare, Predicare.
<i>Diuerſa.</i>	{ Diligere, Amare, Calere, Exardescere, Inimicus, Hostis.
<i>Contraria.</i>	{ Acerbū & luctuoſum bellum, Dulcis & lata Pax.
<i>Phraſes.</i>	{ Dare verba, Abijcere obedientiam.

Your ſcholer then, muſt haue the thirde paper booke: in
the which, after he hath done his double tranſlation, let him
write, after this ſort foure of theſe ſozenamed ſixe, diligent-
lie marked out of euery leſſon.

<i>Quatuor.</i>	{ Propria. Translata. Synonyma. Diuerſa. Contraria. Phraſes.
-----------------	---

Or els, three, or two, if there be no more: and if there be
none of theſe at all in ſome lecture, yet not omitte the order,
but write theſe.

{ Diuerſa nulla,
{ Contraria nulla. &c.

This

the bringing vp of youth. 4.

This diligent translating, ioyned with this heede-
full marking in the foresayd Epistles, and afterwarde in some
plaine Diction of Tullie, as, *pro lege Manil: pro Archia
Poeta*, or in those thre *ad C. Caf:* shall worke such a right
choyce of wordes, so straight a framing of sentences, such a
true iudgement, both to write skilfully, and speake witte-
lie, as wise men shall both prayse, and marueyll at.

If your scholer do misse sometimes, in marking rightly
these foresayd six thinges, chide not hastelye, for that shall, gentleness
in teaching.
both dull his witte, and discozage his diligence: but monish
him gently: which shall make hym, both willing to a-
mend, and glad to go forward in loue and hope of learning.

I haue now wished, twice or thise, this gentle nature to
be in a Scholemaster. And that I haue done so, neither by
chaunce, nor without some reason, I will now declare at
large, why in mine opinion, loue is fitter then feare, ien- Loue.
tlenes better then beating, to bzing by a childe rightlie in feare.
learning.

With the common vse of teaching and beating in com-
mon scholes of England, I will not greatly contend; which Common
Scholes.
if I did, it were but a small grammaticall controuersie, nei-
ther belonging to heresie nor treason, nor greatly touching
God nor the Prince: although in verie dede, in the end, the
good or ill bzinging by of children, doth as much serue to the
good or ill seruice, of God, our Prince, and our whole coun-
tre, as any one thing doth beside.

I do gladly agree with all good Scholemasters in these
pointes: to haue children brought to good perfectnes in lear-
ning: to all honesty in maners: to haue all faultes rightly
amended: to haue euery vice seuerelye corrected: but for
the order and way, that leadeth rightly to these pointes, we
somewhat differ. For commonly, many Scholemasters,
some, as I haue seene, moe, as I haue heard tell, be of so cro- Sharpe
Schole-
masters.
ked a nature, as, when they meete with a hard witted scho-
ler, they rather bzeake him, they bow him, rather marre
him, then mend him. For when the scholemaster is angrie

The first booke teaching

Nature
punished.

Quicke
wittes for
learning.

Quicke
wittes for
maners and
life.

with some other matter, then will he soonest fall to beate
hys scholler: and though he him selfe should be punished for
hys follie, yet must he beate some scholler for his pleasure:
though there be no cause for him to do so, nor yet fault in the
scholler to deserue so. These ye will say, be fonde scholema-
sters, and few they be, that be founde to be such. They be
fonde in deede, but surelie ouer many such be founde euery
where. But this will I say, that euen the wisest of your
great beaters, do as oft punish nature, as they do correcte
faultes. Yea, many times, the better nature, is soer pu-
nished: For, if one by quicknes of witte, take his lesson
readily: an other by hardnes of witte, taketh it not so spee-
delie: the first is alwaies commended, the other is common-
lie punished: when a wise scholemaister should rather dis-
cretly consider the right disposition of both theyr natures,
& not so much wey what either of them is able to do now,
as what either of them is likely to do hereafter. For this
I knowe, not onely by reading of bookes in my studie, but
also by experience of lyfe, abroad in the worlde, that those,
which be commonly the wisest, the best learned, and best
men also, when they be olde, were neuer commonly the
quickest of witte, when they were yong. The causes why,
amongest other, whiche be many, that moue me thus to
thinke, be these few, which I will reckon. Quicke wittes,
commonlie be apte to take, vnapt to keepe: soone hote, and
desirous of this and that: as colde, and soone weery of y same
agayne: moze quicke to enter spedely, then able to pearse
farre: euen like our sharpe toles, whose edges be verie
soone turned. Such wittes delight themselves in easie and
pleasant studies, and neuer passe farre forward in hie and
hard sciences. And therefore the quickest wittes commonly
may proue the best Poetes, but not the wisest Oratores: rea-
dy of tongue to speake boldly, not deepe of iudgemēt, either
for good counsel or wise writing. Also, for maners and life,
quicke wittes commonlie, be, in desire, newfangled, in pur-
pose, vnconstant, light to promise any thing, ready to forget
euery

the bringing vp of youth. 5.

euery thing: both benefite and iniurie: and thereby neither fast to frende, no; fearefull to foe: inquisitiue of euery trifle, not secret in greatest afayres: bolde with any person: busie in euery matter: sothing such as be present: nypping any that is absent: of nature also, alwayes flattering they; betters, enueying they; equals, despising they; inferiours: and by quicknes of witte, berie quicke & ready, to like none so well as themselves.

Moreouer commonly, men, berie quicke of witte, be also, very light of conditions: and thereby very ready of disposition, to be caried ouer quicklie, by any light company, to any ryot and vnchastities when they be yong: and therefore seldome, eyther honest of lyfe, or rich in liuing, when they be olde. For quicke in witte, and light in maners, be, eyther seldome troubled, or very soone warye in carying a very heany purse. Quicke wittes also be, in most part of all they; doynges, ouer quicke, hasty, rash, heddy, and brain-sicke. These two last wordes, Headdie, and Brain-sicke, be fitte and proper wordes, ryfing naturallie of the matter, and termed aptlye by the condition, of ouermuch quickenes of witte. In youthe also they, readie scoffers, pzinie mockers, and euery ouer light and merry. In age, sone testie, very waspishe, and alwayes ouer miserable: and yet fewe of them come to any great age, by reason of they; misordered life when they were yong: but a great deale fewer of them, come to shewe any great countenaunce, or beare any great authoritie abroad in the wo:ld, but either lyue obscurely, men know not how, or dye obscurely, men marke not whē. They be like trees, that shewe forth, sayre blossome & broad leaues in spring time, but bying out small and not long lasting fruite in haruest time: and that onely such as fall, and rotte, befoze they be ripe, and so, neuer or seldome, come to any good at all. For this you shall finde most true by experience, that amongst a number of quicke wittes in youthe, fewe be founde, in the ende eyther very fortunate for themselves, or very profitable to serue the common wealth, but

The first booke teaching

decay and banish, men know not which way: except a very few, to whom peradventure bloud and happye parentage, may perchaunce purchase a long standing vpon the stage. The which felicitie, because it cometh by others procuring, not by their owne deseruing, and stand by other mens fecte, and not by their owne, what outward brag soeuer is boorne by them, is in dede, of it selfe, and in wise mens eyes, of no great estimation.

Some sciences hurt mens wits, and marre mens manners.

Mathematicall heades.

Galene. Plato.

Hard wits in learning.

Some wittes, moderate enough by nature, be manye times marde, by ouermuch studie and vse of some sciences, namely, Musicke, Arithmeticke, and Geometrie. These sciences, as they sharpen mens wittes ouermuch, so they chaunge mens manners ouer soze, if they be not moderately mingled, & wisely applyed to some good vse of life. Marke all Mathematicall heades, which be onely and wholly bent to those sciences, how solitary they be themselues, how vnfit to line with others, and how vnapt to serue in the world. This is not onely knowne now by common experience, but vttered longe before by wise mens iudgement and sentence. Galene sayth: Much Musicke marreth mens manners: and Plato hath a notable place of the same thing in his booke, de Rep. well marked also, and excellently translated by Tullie himselfe. Of this matter I wrote once more at large xx. yeare ago, in my booke of shooting: now I thought but to touch it, to proue that ouermuch quickenes of witte, either geuen by nature, or sharpened by studie, both not commonly bzing forth, either greatest learning, best manners, or happiest life in the end.

Contrarywise, a witte in youth, that is not ouer dull, beaue, knottie, and lumpishe: but hard, rough, and though somewhat stassishe, as Tullie wissheth, otium quietum, non languidum: and negotium cum labore, non cum periculo, such a witte (I say) if it be at the first well handled by the mother, and rightly smothered and wrought as it should, not ouerthwartlye, and agaynst the wood, by the scholemaster, both for learning, and whole course of liuing, proueth

the bringing vp of youth. 6.

proueth alwayes the best. In wood and stone, not the softest, but hardest, be alwayes aptest for portrature, both sayest for pleasure, and most dureable for profite. Hard wittes be harde to receaue, but sure to keepe: painefull without waerinesse, hardfull without wauering, constant without newfanglenesse: bearing heauie thinges, though not lightly, yet willingly: entring hard thinges, though not easely, yet deepe, and so come to that perfectnes of learning in the end, that quicke wittes, seeme in heve, but do not in deede, or els very seldome, euer attaine vnto. Also, for manners and life harde wittes commonly, are hardly caried, either to desire euery newe thing, or els to maruell at euery strainge thing: and therefore they be carefull and diligent in their own matters, not curious and busie in other mens affayres: and so they become wise them selues, and also are counted honest by others. They be graue, stedfast, silent of tongue, secret of hart. Not hasty in making, but constant in keeping any promise. Not rash in uttering, but warie in considering euery matter: and thereby, not quicke in speaking, but deepe of iudgement, whether they wright, or geue counsell in all waightie affaires. And these be the men, that become in the ende, both most happy for them selues, and alwayes best esteemed abroad in the world.

Hard wittes
in maners
and life.

I haue bene longer in describing, the nature, the good or ill successe, of the quicke and hard witte, then perchance some will thinke, this place and matter doth require. But my purpose was hereby, plainly to utter, what iniurie is offred to all learning, and to the common wealth also: first, by the fond father in choosing, but chiefly by the lewd scholemaster in beating and driving away the best natures from learning. A childe that is still, silent, constant, and some what hard of witte, is either neuer chosen by the father to be made a scholer, or els, when he cometh to the schole, he is small regarded, little looked vnto, he lacketh teaching, he lacketh couraging, he lacketh all thinges, onely he neuer lacketh beating, nor any worde that may moue him

The best
wittes dis-
tuen from
learning, to
other li-
uing.

The first booke teaching

to hate learning, nor did any deede that may dzine him frō learning, to any other kinde of liuing.

Hard wittes
proue best
in euery
kinde of
life.

And when this sad natured, and hard witted childe, is bette from hys booke, and becommeth after eyther student of the common lawe, or page in the Court, or seruingman, or bound pzentice to a marchant, or to some handicrafte, he proueth in the ende, wiser, happyer, and many tymes honester too, then many of these quicke wittes do, by theyr learninge.

Learning is, both hyndred, and iniurped too, by the ill choyce of them, that sende yong scholers to the vniuersities, Of whome must needes come all our Diuines, Lawyers, and Philitions.

The ill
choyce of
wittes for
learning.

These yong scholers be chosen commonlie, as yong apples be chosen by children, in a faire garde about S. James tyde: a childe will chouse a swéeting, because it is presentlie sayre and pleasant, and refuse a Kunnet, because it is then gréene, hard, and solwe, when the one, if it be eaten, doth bzeede, both woymes and ill humors: the other if it stand his tyme, be ordered and kept as it should, is holosome of it selfe, and helpeth to the good digestion of other meates: Swéetinges will receiue woymes, rotte and dye on the tree, and neuer or seldom come to the gathering for good and lasting stoze.

For very grieve of harte I will not applye the similitude: but hereby, is playne scene, how learning is robbed of her best wittes, first, by the great beating, and after by the ill chosing of scholers, to goe to the vniuersities. Whereof commeth partly, that lewde and spightfull pzonerbe, sounding to the great hurt of learning, and shame of learned men, that, the greatest Clerkes be not the wisest men.

And though I, in all this discourse, seeme plainly to prefer harde and rough wittes, besoze quicke and light wittes, both for learning and maners, yet am I not ignorant that some quicknes of wit, is a singular gift of God, and so most rare amonge men, and namelie such a witte, as is quicke with

without lightnes, sharp without bittlenes, desirous of good things without newfangelnes, diligent in painful things without wearisomnes, and constant in good will to do all things well, as I knowe was in Syr Iohn Cheke, and is in some, that yet lyue, in whome all these sayre qualities of wit are fullie mette together.

But it is notable and true, that Socrates sayth in Plato, in to, to his frende Crito. That that number of men is fewest, which far excēde, either in good or ill, in wisdom or folie, but the meane betwixt both, be the greatest number: ^{Plato, in Crito.} Very good whiche he proueth true in diuerse other thynges: as in ^{or very ill men, be fewest in} Greyhoundes, emonges which fewe are founde, excēding great, or excēding little, excēding swift, or excēding slow: number. And therfore, I speaking of quicke and harde wits, I ment the common number of quicke and harde wittes, amongst the which, for the most part, the hard witte, proueth many times, the better learned, wiser and honestest man: and therfore, do I the more lament, that such wittes commonly be either kept from learning, by fond fathers, or beate from learning by lewde scholemasters.

And speaking thus muche of the wittes of children for learning, the oportunitie of the place, and goodnes of the matter might require to haue beare declared the most speciall notes of a good witte for learning in a childe, after the ^{For men be wiser in knowledge of a good Colte, then scholemasters be, in knowledge of a good witte.} maner and custome of a good horseman, who is skilfull, to knowe, and able to tell others, how by certaine sure signes a man may chuse a colte, that is like to proue an other day, excellent for the saddle. And it is pittie, that commonlye, more care is had, yea and that amonges very wise men, to finde out rather, a cunning man for their horse, then a cunning man for their children. They say nay in worde, but they do so in dede. For to the one, they will gladly geue a stipend of 200. Crownes by the yere, & loth to offer to the other, 200. Shillinges. God, that sitteth in heauen laugheth they: choyce to skorne, and rewardeth they: liberalitie as it should: for he suffereth them, to haue, fame, and well orde, ^{A good rider better rewarded then a good Scholemaster. Horse well broken, children ill taught.}

The first booke teaching

red horse, but wilde and vnfortunate children: and therefore in the end they finde more pleasure in their horse, then comfort in their children.

But concerning the true notes of the best wittes, for learning in a childe, I will report, not mine owne opinion, but the very iudgement of him, that was counted the best teacher and wisest man that learning maketh mention of, and that is Socrates in Plato, who expresseth orderly these seuen plaine notes, to chuse a good witte in a childe for learning.

True notes
of a good
wit.

1. Εὐφυΐς.
2. Μνήμων.
3. Φιλομαθής.
4. Φίλοπονός.
5. Φιλήκοος.
6. Ζητητικός.
7. Φιλέπαινος.

And because I wright Englishe, and to Englishmen, I will plainly declare in Englishe both, what these wordes of Plato meane, and how aptly they be linked, and how orderly they follow one an other.

1. Εὐφυΐς.

Witte.

Will.

The tong.

The voyce.

Face.

Stature.

As he, that is apt by goodnes of witte, and appliable by readines of will, to learning, hauing all other qualities of the minde and partes of the body, that must an other day serue learning, not troubled, mangled and halfed, but sound, whole, full, & able to do their office: as, a tongue not flaming, or ouer hardly drawing forth wordes, but plaine, and ready to deliuer the meaning of the minde: a voice, not soft, weake, piping, womannishe, but audible, strong, and manlike: a countenance, not wærrish, and crabbed, but sayre and comely: a personage, not wretched and deformed, but tall and goodly: so surely a comely countenance, with a goodly stature,

stature, giveth credite to learning, & authoritie to the person: other wise commonly, either open contempt, or priuie Learning
disfauour both hurt, or hinder, both person and learning. ^{ioyned with}
And, euen as a sayre stone requireth to be set in the finest ^{a comely}
golde, with the best woorkmanshippe, or els it leaseth much ^{personage.}
of the grace and price, euen so, excellencie in learning, and
namely Diuinitie, ioyned with a comely personage, is a
maruelous Jewell in the world. And how can a comely
body be better employed, then to serue the sayrest exercise
of Gods greatest gift, and that is learning. But comonly,
the sayrest bodyes are bestowed on the foulest purposes. I
would it were not so: and with examples herein I will not
medle: yet I wish, that those should both minde it, & medle
with it, which haue most occasion to looke to it, as good and
wise fathers should do, & greatest authoritie to amende it, as
good & wise magistrates ought to do: And yet I will not let
openly to lament the vnfortunate case of learning herein.

For, if a father haue fower sonnes, three sayre and well Deformed
formed both minde & body, the fourth, wretched, lame, and ^{creatures}
deformed, his choice shall be, to put the worst to learning as ^{commonly}
one good enough to become a scholer. I haue spent the most ^{set to lear-}
part of my life in the Uniuersitie, and therefore I can beare ^{ning.}
good witnesse, that many fathers commonly do thus: wher-
of I haue heard many wise, learned, and as good men as euer
I knew, make great & oft complaint: a good horseman will
chose no such colt, neither for his owne, nor yet for his mai-
sters saddle. And thus much of the first note.

2. Μνήμων.

God of memorie: a speciall part of the first note ^{εμνηστικη}, ^{Memoy.}
and a mere benefite of nature: yet it is so necessary for lear-
ning: as Plato maketh it a separate and perfecte note of it
selfe, and that so principall a note, as without it, all other
giftes of nature do small seruice to learning. Aul. Gel.
olde Latin Poete maketh Memoy the mother of learning
vniuersedome, saying thus.

Vfus

The first booke teaching

Thre sure
signes of a
good me-
moꝝ.

Vsus me genuit, Mater peperit memoria. and though it be the mere gift of nature, yet is memorie well pꝛeserued by vse, and much increased by oꝝder, as our scholer must learn an other day in the *Uniuerſitie*: but in a chylde, a good memorie is well knowne, by thre pꝛoperties: that is, if it be, quicke in receyuing, sure in keeping, and redy in deliuering foꝝth agayne.

3. Φιλομαθης.

Giuen to loue learning: foꝝ though a child haue all the giftes of nature at wishe, and perfection of memoꝝy at will, yet if he haue not a speciall loue to learning, he shall neuer attayne to much learning. And therefore *Iſocrates*, one of the nobleſt ſcholemaisters, that is in memoꝝy of learning, who taught *Kinges* and *Princes*, as *Halicarnassæus* writeth, & out of whose ſcholl, as *Tullie* sayth, came foꝝth, moe noble *Captaines*, moe wise *Counſelloꝝ*, than dyd out of *Epeius* hoꝝſe at *Troie*. This *Iſocrates*, I ſay, did cauſe to be wꝛitten at the entꝛy of his ſcholl, in golden letters, theſe golden ſentence, *εαν τις φιλομαθης, ιση πολομαθης*, which excellently ſaid in *Greece*, is thus rudely in *Engliſh*, If thou loꝝ learning, thou ſhalt attayne to much learning.

4. Φιλόπρονος.

As he, that hath a luſt to laboꝝ, and a wil to take paines, foꝝ if a child haue all the benefites of nature, with perfection of memoꝝy, loue, like, & pꝛaiſe learning neuer ſo much, yet if he be not of him ſelfe paynfull, he ſhall neuer attayne vnto it. And yet where loue is pꝛeſent, labour is ſeldom abſent, and namelie in ſtudie of learning, and matters of the minde: and therefore did *Iſocrates* rightly iudge, that if his ſcholer were *φιλομαθης*, he cared foꝝ no moꝝe. *Aristotle*, varying frō *Iſocrates* in pꝛiuate affayꝛes of life, but agreeing with *Iſocrates* in common iudgement of learning, foꝝ loue and laboꝝ in learning, is of the ſame opiniō, vttered in theſe woꝝdes, in his *Rethorike ad Theodeſten*, *Libertie* kyndleth loue:

2. Rhet. ad
Theod.

loue: Loue refuseth no laboꝝ: and laboꝝ obtaineth whatsoeuer it seeketh. And yet neuerthelesse, Goodnes of nature may do little good: Perfection of memoꝝy may serue to small vse: All loue may bee employed in vaine: Any laboꝝ may be sone graualed, if a man trust alwaies to his owne singular witte, and will not bee glad sometime to heare, take aduise, and learne of an other: And therfoꝛe doth Socrates very notably adde the fifth note.

5. Φιλήκοος.

He, that is glad to heare and learne of an other. For otherwise, he shall sticke with great trouble, where he might goe easely soꝝward: and also catch hardly a very litle by his owne toyle, when he might gather quickly a good deale, by an other mans teaching. Vnt now there be some, that haue great loue to learning, good lust to labour, bee willing to learne of others: yet, either of a sord shamefastnes, oꝛ els of a pꝛoud folly, they dare not, oꝛ will not, goe to learne of an other: And therfoꝛe doth Socrates wisely adde the sixth note of a good witte in a childe soꝛ learning, and that is.

6. Ζητητικός.

He, that is naturally bolde to aske any question, desirous to search out any doubt, not ashamed to learne of the meanest, not afraide to goe to the greatest, vntill he be perfectly taught, and fully satisfied. The seuenth and last point is.

7. Φιλόπαινος.

He, that loueth to be praised soꝛ wel doing, at his father oꝛ masters hand. A childe of this nature, will earnestly loue learning, gladly labour soꝛ learning, willingly learne of other, boldly aske any doubt. And thus, by Socrates iudgement, a good father, and a wise scholemaster, should chouse a childe to make a scholer of, that hath by nature, the soꝛesayd perfect qualities, and comely furnitūre, both of minde and

C. i.

body:

The first booke teaching

body: hath memoꝝy, quicke to receaue, sure to keepe, and ready to deliuer: hath loue to learning: hath lust to laboꝝ: hath desire to learne of others: hath boldnes to aske any que-
stio: hath minde wholly bent, to winne praise by wel doing.

The two first pointes bee speciall benefites of nature: which neuerthelesse, bee wel preserved, and much increased by good order. But as for the three last, loue, laboꝝ, gladnes to learne of others, boldnes to aske doubtcs, and wil to winne praise, bee wonne & maintained by the onely wisdom and discretion of the scholemaster. Which three points, whether a scholemaster shall worke sooner in a child, by fearfull beating, or curteous handling, you that bee wise, iudge.

Yet some me, wise in deede, but in this matter, moze by seueritie of nature, then any wisdom at all, do laugh at vs, when we thus wish & reason, that yong children should rather bee allured to learning by gentlenes and loue, then compelled to learning, by beating and feare: They say, our reasons serue onely to bꝛeede forth talke, and passe away time, but we neuer saw good scholemaster do so, noꝝ neuer red of wise man that thought so.

Plat.in.7.
de Rep.

Nes forth: as wise as they bee, either in other mens opinion, or in their own conceite. I will bring the contrary iudgement of him, who, they the selues shall confesse, was as wise as they are, or els they may bee iustly thought to haue small witte at all: and y is Socrates, whose iudgemēt in Plato is plainly this in these wordes: which, because they bee very notable, I will recite them in his own tong:

οὐδὲν μάθημα μετὰ δουλείας χρὴ μαθάνειν: οἱ μὲν γὰρ τοῦ σώματος πόνοι εἰς πονούμενοι χρόνον οὐδὲν τὸ σῶμα ἀπεργάζονται: ψυχὴ δὲ, εἰς αἰὼν οὐδὲν ἐμμενον μάθημα: in English thus: For learning ought to bee learned with bondage: For, bodily laboꝝs, wrought by compulsion, hurt not the body: but any learning learned by cōpulsion, tarieth not long in y minde: And why? For what soeuer the minde doth learne vnwillingly with feare, the same it doth quickly forget without care. And least pꝛoud wittes, that loue not to bee cōtraryed,
but

but haue lust to wangle or trifle away troth, will say, that Socrates meaneth not this of childzē teaching, but of some other higher learning, heare what Socrates in the same place doth moze plainly say: μή τοίνυν βία : ὡ ἀρίστ, τοὺς πᾶδας ἐν τοῖς μαθήμασιν, ἀλλὰ παίζοντας τρέφει: that is to say, and therfoze, my deare friend, bring not vp your childzē in learning by compulsion and feare, but by playing and pleasure. And you, that doe read Plato, as ye should, do well perceauē, that these bee no Questions asked by Socrates, as doubtles, but they bee Sentences, first affirmed by Socrates, as mōre trothes, and after geuen forth by Socrates, as right Rules, most necessary to bee marked, and fitte to bee followed of all thē that would haue children taught, as they should. And in this counsell, iudgement, and authozitie of Socrates I will repose my selfe, vntill I meete with a man of the contrary minde, whom I may iustly take to bee wiser, then I thinke Socrates was. Fonde scholemasters, neither cā vnderstand, no: will follow this good counsell of Socrates, but wise riders, in their office, cā and will do both: which is the onely cause, that cōmonly, the yong gentlemen of Englād, goe so vniwillingly to schōle, & run so fast to the stable. Foz in very deede fond scholemasters, by feare, do beate into thē, the hatred of learning: and wise riders, by gentle allurementes, doe breed vp in them, the loue of riding. They finde feare & bondage in schōles: they see libertie and freedom in stables: which causeth them, vtterly to abhorre the one, and most gladly to haue the other. And I do not wryte this, that in exhorting to the one, I would dissuade yong gentlemen from the other: Pea I am soze, with all my hart, that they bee geuen no moze to riding, then they bee. Foz, of all outward qualities, to ride sayze, is most comely for hym selfe, most necessary for his countrey, & the greater hee is in bloud, the greater is his prayse, the moze he doth excede all other therein. It was one of the thzee excellent prayses amongest the noble gentlemen the old Persians. Alwaies to say troth, to ride faire, and shote well: and so it was engra-

The right
reading of
Plato.

yong gen-
tlemen, bee
wiselier
taught to
ride, by cō-
mon Ri-
ders, then
to learne,
by common
Schole-
masters.

Riding.

The first booke teaching

Strabo. 15. uen vpon Darius Tombe, as Strabo beareth witnessse.

Darius the king, lyeth buryed here,
Who in riding and shooting had neuer pere.

But to our purpose: Yong men, by any meanes, lasing the loue of learning, when by time they come to their own rule, they cary commonly, frō the schoule with them, a perpetuall hatred of their master, and a continuall contempt of learning. If ten gentlemen be asked, why they forget so sone in Court, that which they were learning so long in schole, eight of thē, or let mee bee blamed, will lay the fault on their ill handling by their scholemasters.

Cuspinian doth report, that that noble Emperour Maximilian, would lament very oft his misfortune herein.

Pastime. Yet some will say, that children of nature, loue pastime, and mislike learning: because in their kind, the one is easie
Learning. and pleasant, the other hard & werisome: which is an opinion not so true, as some me weene: For, the matter lyeth not so much in the disposition of thē that bee yong, as in the order & maner of byinging vp, by thē that bee olde, nor yet in the difference of learning & pastime. For, beate a child, if hee daunce not well, & cherish him, though hee learne not well, ye shal haue him vnwilling to goe to daunce, & glad to go to his booke. Knocke him alwayes, whē hee draweth his shafte ill, & fauour him againe, though hee fault at his booke, ye shal haue him very loth to bee in the field, and very willing to bee in the schole. Yea, I say moze, and not of my selfe, but by the iudgement of those, frō whom few wise men will gladly dissent, that if euer the nature of man bee geuen at any time, moze than other, to receaue goodnes, it is, in innocencie of yong yeares, befoze that experience of euill, haue taken roote in hym. For, the pure cleane witte of a swete yong babe, is like the newest ware, most able to receaue the best and fayrest pryncing: and like a new bright silver dishe neuer occupied, to receaue and keepe cleane, any good thing that is put into it.

And

And thus, will in childe, wisely wrought
 withall, may easily bee wonne to bee very well
 willing to learne. And witte in childe, by na-
 ture, namely memory, the onely key and ke-
 per of all learning, is readiest to receaue, and surest to keepe
 any maner of thing, that is learned in youth: This letwde
 and learned, by comon experience, know to bee most true.
 For wee remember nothing so well when we bee olde, as
 those thinges which we learned when we were yong: And
 this is not strange, but comon in all natures workes. Cue-
 ry mā saeth (as I sayd before) new ware is best for printing:
 new clay, fittest for working: new shorne wooll, aptest for
 some and surest dying: new freshe flshe, for good and dura-
 ble salting. And this similitude is not rude, nor borrowed of
 the Larder house, but out of his Scholehouse, of whom, the
 wisest of England, neede not bee ashamed to learne. Yong
 Graffes grow not onely sonest, but also sayest, and bring
 alwayes forth the best and sweetest fruite: yong Whelpes
 learne easily to cary: yong Hopingeis learne quickly to
 speake: And so, to bee short, if in all other thinges, though
 they lacke reason, sense, and life, the similitude of youth is
 fittest to all goodnesse, surely nature, in mankinde, is most
 beneficiall and effectuall in this behalfe.

Therefore, if to the goodnesse of nature, bee ioyned the
 wisdomme of y teacher, in leading yong wittes into a right
 and plaine way of learning, surely childe, kept vp in
 Gods feare, and gouerned by his grace, may most easily bee
 brought wel to serue God & their countrey, both by vertue
 and wisdomme.

But if will, & witte, by farther age, bee once allured fro
 innocencie, delited in vaine sightes, filled with foule talke,
 craked with wilfulnesse, hardned with stubburnesse, & let
 loose to disobedience, surely it is hard with gentlenesse, but
 impossible with seuerer crueltie, to call them backe to god
 frame againe. For, where the one, perchance may bend it,
 the other shall surely bzeake it and so in stead of some hope,

The first booke teaching

Xen. 1. Cy-
ri Ped.

leauē an assured desperation, and shamelesse cōtempt of all goodnesse, the farthest poynt in all mischiefe, as Xenophon doth most truly and most wittely marke.

Therfore, to loue or to hate, to like or contemne, to ply this way or that way, to good or to bad, ye shall haue as ye vse a childe in his youth.

Lady Iane
Grey.

And one example, whether loue or feare doth worke more in a childe, for vertue and learning, I will gladly report: which may be heard with some pleasure, & followed with more profite. Before I went into Germanie, I came to Brodegate in Leicestershire, to take my leauē of that noble Lady Iane Grey, to whom I was exceeding much beholding. Her parentes, the Duke and the Dutchesse, with all the hōusholde, Gentlemen and Gentl: wōmen, were hunting in the Parke: I found her in her chamber, reading Phadon Platonis in Greeke, & that with as much delight, as some gentleman would read a mery tale in Bocace. After salutation, and duetie done, with some other talke, I asked her, why shee would leese such pastime in the Parke? Smiling shee answered mee: I wispe, all their sport in the Parke, is but a shadow to that pleasure, y I finde in Plato: Alas good folke, they neuer felt, what true pleasure ment. And how came you Madame, quoth I, to this deepe knowledge of pleasure, & what did chiefly allure you vnto it, seeing not many women, but very fewe men haue attayned thereunto. I will tell you, quoth shee, and tell you a troth, which perchance ye will maruel at. One of the greatest benefites that euer God gaue me, is, that hee sent me so sharpe and seuerē parentes, and so gentle a scholemaster. For whē I am in p̄sence either of father or mother, whether I speake, keepe silence, sit, stand, or go, eate, drinke, be mery, or sad, be swoing, playing, daūcing, or doing any thing els, I must doe it, as it were, in such weight, measure, & number, euen so perfectly, as God made the world, or els I am so sharply taunted, so cruelly thzeatned, yea p̄sently sometimes, with pinches, nippes, and bobbes, and other wayes,
which

which I will not name, for the honoꝛ I beare the, so without measure misordered, that I thinke my selfe in hell, till time come, that I must goe to M. Elmer, who teacheth mee so gently, so pleasantly, with such faire alluremētes to learning, that I thinke all the time nothing, whiles I am with him. And when I am called fro him, I fall on weeping, because, whatsoeuer I doe els, but learning, is full of grēse, trouble, feare, and whole misliking vnto mee: And thus my booke, hath been so much my pleasure, & bringeth daily to me more pleasure & more, y in respect of it, all other pleasures, in very deede, be but trifles & troubles vnto mee. I remember this talke gladly, both because it is so worthy of memory, & because also it was the last talke that euer I had, and the last time, that euer I saw that noble & worthy Lady.

I could bee ouer long, both in shewing iust causes, and in reciting true examples, why learning should bee taught, rather by loue then feare: Hee that would see a perfect discourse of it, let him read that learned treatise, which my friend Ioan. Sturmius wrote *De institutione Principis*, to the Duke of Cleues.

Sturmius
de Inst.
Princ.

The godly counsels of Salomon and Iesus the sonne of Sirach, for sharpe keeping in, and bridling of youth, are ment rather, for fatherly correctiō, then masterly beating, rather for maners, then for learning: for other places, then for scholes. For God forbid, but all euill touches, wātonnes, lying, picking, sloth, will, stubburnnesse, and disobedience, should bee with sharpe chastisement, dayly cut away.

Qui parcit
virga, odit
filium.

This discipline was well knowen, and diligently vsed, among the Grecians and olde Romanes, as doth appeare in Aristophanes, Isocrates, and Plato, and also in the Comedies of Plautus: where wee see that chilozen were vnder the rule of thre persons: *Preceptore, Padagogo, Parente*: 1. Scholemaster taught him learning with all gentlenes: the Gouvernoꝛ corrected his maners with much sharpnes: the Father helde the sterne of his whole obedience: And so, hee that vsed to teach, did not commonly vse to beate,

1. Schole-
master.
2. Gouver-
neur.
3. Father.

The first booke teaching

but remitted that ouer to an other mans charge. But what shall we say, when now in our dayes, the Scholemaster is vſed, both for *Preceptor* in learning, and *Pedagogus* in manners. Surely, I would hee should not confound their offices, but discretly vse y^e duetie of both, so that neither ill touches should bee left unpunished, nor gentlenes in teaching any wise omitted. And hee shall well doe both, if wisely hee doe appoynt diuersitie of time, & separate place, for either purpose: vsing alwaies such discreet moderation, as the scholehouse should bee counted a sanctuary against feare: and beery well learning, a common pardon for ill doing, if the fault of it selfe bee not ouer hainous.

The
Schoole-
house.

And thus the children, kept vp in Gods feare, and preserued by his grace, finding paine in all ill doing, & pleasure in well studying, should easely be brought to honesty of life, and perfectnes of learning, the onely marke, that good and wise fathers doe wish and labour that their children should most busily, and carefully shooe at.

Youth of
England
brought vp
with to
much liber-
tie.

There is an other discommoditie, besides crueltie in scholemasters, in beating away the loue of learning from children, which bindzeth learning & vertue, and good bringing vp of youth, and namely yong gentlemen, very much in England. This fault is cleane contrary to the first. I wished beſoze, to haue loue of learning bred vp in children: I wishe as much now, to haue yong men brought vp in good order of liuing, & in some more seuerer discipline, then commonly they bee. We haue lacke in England of such good order, as the old noble Persians so carefully vſed: whose children, to the age of xxi. ycare, were brought vp in learning, and exercises of labour, and that in such place, where they should, neither see that was vncomely, nor heare that was vn honest. Yea, a yong gentleman was neuer free, to goe where hee would, & doe what hee liste him selfe: but vnder the keepe, and by the counsell, of some graue gouernour, vntill hee was either married, or called to beare some office in the common wealth.

Xen. 7. Cy-
ri Ped.

And

the bringing vp of youth. 13.

And see the great obedience, that was vsed in olde time to fathers and gouernours. No sonne, were he neuer so olde of yeares, neuer so great of birth, though hee were a kinges sonne, might marrye, but by hys fathers and mothers consent. Cyrus the great, after he had conquered Babilon, and subdued riche King Cræsus with whole Asia minor, coniming triumphantly home, his Uncle Cyaxeris offered him his daughter to wife. Cyrus thanked his Uncle, and playd the maide, but for marriage hee answered him with these wise and sweet wordes, as they hee vttered by Xeno-

phon: *Ἐκχαῖρον, ὅτι τὸ γένος ἀπαινῶ, καὶ τὴν παῖδα, καὶ δῶρα βούλομαι δέ, ἐφ' ὧν οὐκ ἔστι τοῦ πατρὸς γνώμη καὶ τῆς μητρὸς ταῦτά σοι συναινέται.* &c. that is to say: Uncle Cyaxeris, I com-

mende the stocke, I like the maide, and I allowe well the dowrie: but (sayth hee) by the counsell and consent of my father and mother, I will determine farther of these matters.

Strong Samson also in Scripture, saw a maide that liked him, but hee spake not to her, but went home to hys father and his mother, and desired both father and mother to make the marriage for him. Doth this modestie, doth this obedience, that was in great king Cyrus, and strong Samson, remaine in our yong men at this day? no surely: For we live not longer after them by time, then we live farre different from them by good order. Our time is so farre from that olde discipline and obedience, as now, not onely yong gentlemen, but even very girles dare without all feare, though not without open shame, where they list, and how they list, marry the selues in spight of father, mother, God, good order, and all. The cause of this euill is, that youth is least looked vnto, when they stand in most need of good keepe and regard. It auailleth not, to see them well taught in yong yeares, and after when they come to lust & youthfull dayes, to geue them licence to liue as they lust them selues. For, if ye suffer the eye of a yong gentleman, once to bee entangled with vaine sightes, and the eare to bee corrupted with fond or filthy talke, the minde shall quickly fall sicke, and soone

Xen. 8. Cy-
ri Ped.

The first booke teaching

homet and cast vp, all the wholesome doctrine that he recea-
ned in childhōde, though he were neuer so weil brought vp
befoze. And being once ingluffed with vanitie, hee will
straight way lothe all learning, and all good counsell to the
same. And the Parents, for all their great cost and charge,
reape onely in the end, the fruite of grāse and care.

Great mē's
sonnes
worst
brought
vp.

wise men
fond fa-
thers.

This euill, is not common to poore men, as God will
haue it, but proper to rich and great mens chilozen, as they
deserue it. In deēde from seuen, to seuentēne, yong gentle-
men commonly bee carefully enough brought vp: But frō
seuentēne to seuen and twenty (the most dangerous tyme
of all mans life, and most slippery to stāre well in) they
haue commonly the reigne of al licence in their own hand,
and specially such as do liue in the Court. And that which is
most to be marueiled at, commonly, the wisest and also best
mē, be found the fondest fathers in this behalfe. And if some
good father will seeke some remedy herein, yet the mother
(if y^e house holde of our Lady) had rather, yea and will haue
her sonne cunning and bolde, in making him to liue trimly
when he is yong, then by learning and trauell, to be able to
serue his Prince and his countrey, both wisely in peace, and
stoutly in warre when he is olde.

Meane
mens sonnes
come to
great au-
thoritie.

The fault is in your selues, ye noble mens sonnes, and
therefoze ye deserue the greater blame, that commonly, the
meaner mens chilozen, come to be the wyldest counsellors,
and greatest doers, in the waightie affaires of this Realme.
And why? for God will haue it so of his prouidence: because
you will haue it no otherwise by your negligence.

Nobilitie
without
wisdomē.

And God is a good God, & wisest in all his doinges, that
wil place vertue, & displace vice, in those kingdomes, where
hee doth gouerne. For he knoweth that Nobilitie, without
vertue and wisdomē, is bloud in deēde, but bloud truely,
without bones & sinewes: & so of it selfe, without the other,
very weake to beare the burthen of waightie affaires.

The greatest shippe in deēde commonly carryeth the
greatest burthen, but yet alwaies with the greatest ieoper-
dye,

the bringing vp of youth. 14.

dye, not onely for the persons and goods committed vnto it, but euen for the shippe it selfe, except it bee gouerned with the greater wisdom.

But Nobilitie, gouerned by learning and wisdom, is in deede, most like a faire ship, hauing tyde and winde at will, vnder the rule of a skilfull master: when contrariwise, a ship, carried, yea with the best tide & greatest winde, lacking a skilfull master, most commonly, doth either, sincke it self vpon sands, or bryake it selfe vpon rockes. And euen so, how many haue been, either drowned in vaine pleasure, or overwhelmed by stoute wilfulnesse, the histories of England be able to affourde ouer many examples vnto vs. Wherefore, ye great and noble mens children, if ye will haue rightfully that praise, and enioye surely that place, which your fathers haue, and elders had, and left vnto you, ye must keepe it, as they gat it, and that is, by the onely way, of vertue, wisdom, and worthinesse.

For wisdom, and vertue, there bee many faire examples in this Court, for yong gentlemen to follow. But they be like faire markes in the field, out of a mans reach, to far of, to shote at well. The best & worthiest men, in deede, bee sometimes seene, but seldome talked vnto: A yong gentleman, may sometime kneele to their person, but smally vse their company, for their better instruction.

But yong gentlemen are faine commonly to doe in the Court, as yong Archers doe in the field: that is, take such markes, as bee nie them, although they be neuer so foule to shote at: I meane, they be driue to keepe company with the worst: and what force ill company hath, to corrupt good wittes, the wisest men know best.

And not ill company onely, but the ill opinion also of the most part, doth much harne, and namely of those, which should be wise in the true decyphring, of the good disposition of nature, of comelinesse in Courtly maners, and all right doinges youth.

Nobilitie
with wise-
dome.

wise-
dome.

Nobilitie with

out wise
dome.

Clains plea-
sure, and
stoute wil-
fulnes, two
greatest e-
nemies to
Nobilitie.

All compa-
ny marreth
youth.

The Court
indgeth
worst of
the best na-
tures in

The first booke teaching

doings of men.

Xen. 1. Cy-
ri Pad.

But error and phantasie, doe commonly occupie the place of troth and iudgement. For, if a yong gentleman, be demure and still of nature, they say, he is simple, and lacketh witte: if hee bee bashfull, and will sone blush, they call him a babish and ill brought vp thing, when Xenophon doth precisely note in Cyrus, that his bashfulness in youth, was y very true signe of his vertue & stoutnesse after: If hee be innocent and ignorant of ill, they say, he is rude, and hath no grace, so vngraciously do some gracelesse men, misuse the faire and godly worde GRACE.

The Grace
in Court.

Grace of
Court.

Cyr. 3. de
Or.

Boldnes,
yea in a
good mat-
ter, not to
be prayesd.

More
grace of
Court.

But if ye would know, what grace they meane, goe, and looke, and learne amongst them, and ye shall see that it is, First, to blush at nothing. And blushing in youth, sayth Aristotle, is nothing els, but feare to doe ill: which feare being once lustely fraide away from youth, the foloweth, to dare do any mischief, to contemne stoutly any goodnesse, to be busie in euery matter, to bee skilfull in euery thing, to acknowledge no ignorance at all. To do thus in Court, is cousted of some, the chiefe and greatest grace at all: and termed by the name of a vertue, called Cozage & Boldnesse, whē Crassus in Cicero teacheth the cleane contrary, and that most wittely, saying thus: *Audere, cum bonis etiam rebus coniunctum, per seipsum est magnopere fugiendum* Which is to say, to be bolde, yea in a good matter, is so: it selfe, greatly to bee eschewed.

Moreouer, where y swinge goeth, there to folow, falwe, flatter, laugh, and lie lustely at other mens liking. To face, stand for most, shoue backe: and to the meaner man, or vnknown in the Court, to seeme somewhat solemn, coy, big, and dangerous of looke, talke, and answer: To thinke well of him selfe, to bee lustye in contemning of others, to haue some trim grace in a priuie mocke. And in greater presence, to beare a braue looke: to be warlike, though he neuer looked enemy in the face in warre: yet some warlike signe must be bled, either a flouingly busking, or an ouer staring freunced head, as though out of euery heres toppe, should sodainly start

start out a good big oth, whē neede requireth. Yet prayesd be
 God, England hath at thys time, many worthy Captaines Men of
warre, best
of conditi-
ons.
 and good souldiours, which bee in deede, so honest of behavi-
 our, so comely of conditions, so milde of maners, as they may
 bee examples of good order, to a good sort of others, which ne-
 uer came in warre. But to returne where I left: In place
 also, to bee able to raise talke, and make discourse of euery
 rishe: to haue a very good will, to heare him selfe speake: to
 bee seene in Palmistrie, wherby to conuey to chaste eares, Palmistrie.
 some sonde and filthy talke.

And, if some Smithfield Ruffian take vp, some strainge
 going: some new mowing with the mouth: some wzenching
 with y^e shoulder: some braue prouerbe: some fresh new othe,
 that is not stale, but will run round in the mouth: some new
 disguised garment, or desperate hat, sonde in fashion, or gau-
 rishe in colour, whatsoeuer it coste, how small soeuer his li-
 uing bee, by what shift soeuer it be gotten, gotten must it be,
 and vsed with the first, or els the grace of it, is stale & gone:
 some part of this gracelesse grace, was described by me, in a
 little rude verse long agoe.

To laugh, to lie, to flatter, to face:
 Fower wayes in Court to win men grace,
 If thou bee thrall to none of these,
 Away good Peek goos, hence Iohn Cheese:
 Marke well my word, and marke their deede,
 and thinke this verse part of thy Creed.

Would to God this talke were not true, and that some
 mens doings were not thus. I write not to hurt any, but to
 profite some: to accuse none, but to monish such, who,
 allured by ill counsell, and following ill example, con-
 trary to their good bringing vp, and against their own
 good nature, yelde ouer much to these follies & faultes. Counsell.
 I know many Seruing men, of good order, and well stayde: F.iii.
 And againe, I heare say, there bee some Seruing men doe Cōpany.
 but Seruing
men.

The first booke teaching

Terencius. but ill service to their yong masters. *Pea,* read Terence and
Plantus. Plantus aduisedly ouer, and ye shall finde in those two wise
Serui cor- wyters, almost in euery Comodie, no vnthriftie yong man,
ruptela that is not brought therunto, by y subtle inticement of some
iuuenum. lewde seruant. And euen now in our daies Getæ and Dauī,
 Gnatos, and many bolde ba wd by Phormios tō, be pzeasing
 in, to pzattle on euery stage, to medle in euery matter, whē
 Multi Ge- honest Parmenos shal not be heard, but beare small swinge
 rz, pauci with their masters. Their company, their talke, their ouer
 Parmeno- great experience in mischæse, doth easely corrupt the best
 nes. natures, and best brought by wittes.

Disorders
in the coun-
tre.

But I maruell the lesse, that these misorders bee a-
 monges some in the Court, for commonly in the countrey
 also euery where, innocencie is gone: bathfulnessse is bani-
 shed: much presumption in youth: small authoritie in
 age: reuerence is neglected: dueties bee confounded: and
 to bee short, disobedience doth ouerflowe the bankes of good
 order, almost in euery place, almost in euery degree
 of man.

Contempt
of Gods
true religi-
on.

Peane men haue eyes to see, and cause to lament, and
 occasion to complaine of these miseries: but other haue au-
 thoritie to remedie them, and will doe so tō, when God shall
 thinke time fitte. For, all these misorders, bee Gods iuste
 plages, by hys sufferance, brought iustly vpon vs, for our
 sinnes, which bee infinite in number, and horrible in dee-
 de, but namely, for the great abominable sinne of vnkindnesse:
 but what vnkindnesse? euen such vnkindnesse as was in
 the Jewes, in contemning Gods voyce, in shynking from
 his worde, in wishing backe againe for Egypt, in commit-
 ting aduoultrie and whoredome, not with the women, but
 with the doctrine of Babylon, did bring all the plages, de-
 structions, and Captiuities, that fell so oft and horrible vpon
 Israell.

We haue cause also in England to beware of vnkind-
 nesse, who haue had, in so few yeares, the Candell of Gods
 worde, so oft lightned, so oft put out, and yet will venture
 by

by our vnthankfulnesse in doctrine and sinnefull life, to leaue Doctrina.
again, light, candle, candlesticke, and all.

God keepe in vs bys feare, God graft in vs the true
knowledge of his worde, with a forward will to follow it,
and so to bring forth the sweete fruites of it, and then shall he
preserue vs by his grace, from all maner of terrible dayes.

Mores.

The remedy of this doth not stand onely in making Publicæ
good common lawes for the whole realme, but also (and per Leges.
chance chæstly) in obseruing private discipline euery man Domestica
carefully in his owne house: and namely if speciall regarde disciplina.
bee had to youth: and that, not so much, in teaching them Cognitio
what is good, as in keeping them from that that is ill. boni.

Ignoratio
mali.

Therefore, if wise fathers, bee not as well ware in wee-
ding fro their children ill thinges, and ill company, as they
were befoze, in grafting in them learning, and prouiding for
them good scholemasters, what fruite they shall reape of all
their cost and care, common experience doth tell.

Here is the place, in youth is the time, when some ig- Some ig-
norance is as necessary, as much knowledge, and not in norance, as
matters of our duetie towarde God, as some wilfull wittes good as
willingly against their owne knowledge, perniciously a knowledge.
gainst their owne conscience, haue of late openly taught.

In deede S. Chrysostome, that noble and eloquent Doctor, Chrysost.
in a sermon *Contra fatum*, and the curious searching of na- de Fato.
tunities, doth wisely say, that ignorance therein, is better
then knowledge: But to wping this sentence, to wreste
thereby out of mens handes, the knowledge of Gods do-
ctrine, is without all reason, against common sense, contra-
ry to the iudgement also of them, which bee the discretest
men, and best learned on their owne side. I know Iulia-
nus Apostata did so, but I neuer heard or read, that any Iulianus A-
auncient father of the Primitive Church, either thought postata.
or wrote so.

But this ignorance in youth, which I spake on, or Innocencie
rather this simplicitie, or most truely, this innocencie, is in youth.
that, which the noble Persians, as wise Xenophon doth te-

The first booke teaching

stiffe, were so carefull, to breede by their youth in. But Christian fathers commonly do not so. And I will tell you a tale, as much to bee disliked, as the Persians example is to bee followed,

A childe ill
brought vp.

All Pa-
rentes.

All Com-
pany.

Isocrates.

In Orat.
Ariopag.

This last Sommer, I was in a gentlemans house: where a young childe, somewhat past foure yeare olde, could in no wise frame his tonge, to say a little short grace: and yet hee could roundly rap out, so many ougly othes, and those of the newest fashion: as some good man of fourescore yeare olde hath neuer heard named before: and that which was most detestable of all, his father and mother would laugh at it. I much doubt, what comfort an other day this childe shall bring vnto them. This childe vsing much the company of Seruingmen, and geuing good care to their talke, did easely learne, which hee shall hardly forget, all the dayes of his life hereafter: So likewise in the Court, if a yong gentlemann will venture him selfe into the company of Ruffians, it is ouer great a ieopardy, least their fashions, maners, thoughts, talke, and deedes, wil very sone, be euer like. The confounding of companies, breedeth confusion of good maners, both in the Court, and euery where els.

And it may bee a great wonder, but a greater shame, to vs Christian men, to vnderstand what a Heathen wziter, Isocrates, doth leaue in memozye of wziting, concerning the care, that the noble citie of Athens had, to bring vp their youthe, in honest company, and vertuous discipline, whose talke in Greeke, is to this effect in Englishe.

The Citie was not moze carefull, to see their chilozen well taught, then to see their young men well gouerned: which they brought to passe, not so much by common lawe, as by priuate discipline. For they had moze regarde, that their youth, by good order should not offend, then how, by lawe, they might bee punished: And if offence were committed, there was neither way to hyde it, neither hope of pardon for it. Good natures were not so much openly praised, as they were secretly marked, and watchfully regarded,

lest

lest they shoulde lese the goodnesse they had. Therefore in ,,
 scholes of singing and dauncing, and other honest exercises, ,,
 gouernours were appointed, moze diligent to ouerse their ,,
 good maners, than their masters were, to teach them anie ,,
 learning. It was some shame to a yong man, to bee scene in ,,
 the open market: and if for businesse, hee passed through it, ,,
 hee did it, with a marueilous modestie, and bashfull fashion. ,,
 To eate, or drinke in a Tauerne, was not onely a shame, ,,
 but also punishable, in a yong man. To contrarie, or to ,,
 stand in ternies with an olde man, was moze heinous, than ,,
 in some place, to rebuke and scolde with his owne father: ,,
 with manie other moe good orders, and sayze disciplines,
 which I referre to their reading, that haue lust to looke vp
 on the description of such a worzhie common wealth.

And to know, what worzhie fruite did spring of such ^{Good seede.} worzhie seede, I will tell you the most maruell of all, and ^{worzhie} ^{fruite.}
 yet such a trothe, as no man shall denie it, except such as be
 ignozant in knowledge of the best stories.

Athens, by this discipline and good ordering of youthe, Athens.
 did bzeede vp, within the circuite of that one Citie, within
 the compasse of one hundred yeare, within the memorie of
 one mans life, so manie notable Captaines in warre, for
 worzhinesse, wisdome, and learning, as be scarce machable,
 no not in the state of Rome, in the compasse of those seuen Rome.
 hundred yeares, when it flozished most.

And because, I will not onelie say it, but also proue it,
 the names of them be these. Miltiades, Themistocles, ^{The noble}
 Xantippus, Pericles, Cymon, Alcybiades, Thrasylbulus, ^{Captaines}
 Conon, Iphicrates, Xenophon, Timotheus, Theopom- ^{of Athens.}
 pus, Demetrius, and diuers other moe: of which euery one,
 may iustlie be spoken that worthy prayse, which was ge-
 uen to Scipio Africanus, who, Cicero doubteth, whether
 he were, moze noble Capitaine in warre, or moze eloquent
 and wise counsellor in peace. And if ye beleue not me, read
 diligentlie, Emilius Probus in Latin, and Plutarche in ^{Emil. Pro-}
 Greeke, which two, had no cause eithther to flatter or lie vpo ^{bus.}
 any ^{Plutarchus.}

The first booke teaching

any of those wiche I haue recited.

The learned men of Athens.

And beside Nobilitie in warre, for excellent and matchlesse maisters in all maner of learning, in that one Citie, in memorie of one age, were more learned men, and that in a manner altogether, then all time doth remember, then all place doth affourde, then all other tonges doe conteyne. And I doe not meane of those Authoꝛs, which by iniurie of time, by negligence of men, by crueltie of fire and swoꝛde, be lost but euen of those, which by Gods grace, are left yet vnto vs: of which I thank God, euen my poꝛe studie lacketh not one. As in Philosophie, Plato, Aristotle, Xenophon, Euclide and Theophrast: In eloquence and Ciuill law, Demosthenes, Eschines, Lysurgus, Dinarchus, Demades, Isocrates, Isæus, Lysias, Antisthenes, Andochides: In histories, Herodotus, Thucydides, Xenophon: and which wee lacke, to our great losse, Theopompus, and Eph: In Poetrie, Eschylus, Sophocles, Euripides, Aristophanus, and some what of Menander, Demosthenes sisters sonne.

Learning chiefly contained in Greeke, & in no other tong.

Now, let Italian, and Latin it selfe, Spanishe, French Douch, and English be bring forth their learning, and recite their authoꝛs, Cicero onely excepted, and one or two more in Latin, they be all patched cloutes and ragges, in comparison of faire wouen brode clothes. And truelie, if there bee any good in them, it is either learned, beowled, or stolne, from some of those worthie wittes of Athens.

The remembrance of such a common welth, vsing such discipline and order for yong, and thereby bringing forth to their prayse, & leauing to vs for our example, such Capitaines for warre, such Councelloꝛs for peace, and matchles maisters, for all kinde of learning, is pleasat for mee to recite and not irksome, I trust, for other to heare, except it be such as make neither count of vertue nor learning.

And whether, there bee any such or no, I can not well esteem: Yet I heare saye, some yong Gentlemen of ours, count of learning. if their shame to bee counted learned: and perchance, they count

count it their shame, to be counted honest also. For I heare say, they medle as litle with the one, as with the other. A mercilous case, that Gentlemen shold so be ashamed of good learning, and neuer a whit ashamed of ill maners: such doe laie for them, that the Gentlemen of France doe so: which is a lie, as God will haue it, Langens, and Bellens, that be dead, & the noble Vidam of Chartres, that is alieue, and infinite moe in France, which I heare tell of, proue this to be most false. And though some in France, which wil needes be Gentlemen, whether men will or no, and haue more sensibility in their hat, then in their head, be at deadly feude, with both learning and honestie, yet I beleue, if that noble Prince, K. Frances the first, were alieue, they shold haue, neither place in his Court, nor pension in his warres, if he had knowledge of them. This opinion is not French, but plaine Turkeish: from whence, some French fetch moze faultes, then this: which I prae God, keepe out of England, and send also those of ours better mindes, which bend them selues against vertue and learning, to the contempt of God, dishonour of their contrie, to the hurt of many others, and at length, to the greatest harme, and bitter destruction of them selues.

Gentlemen
of France.

Francis-
cus. i. No-
bilis. Fran-
corum
Rex.

Some other, hauing better nature, but lesse witte (for ill commonly, haue ouer much witte) doe not utterlie dispraise learning, but they say, that without learning, common experience, knowledge of all fashions, & haunting al companies shall worke in yough both wisedomie, and habilitie, to execute any weightie affaire. Surely long experience doth profit much, but most, and almost onely to him (if we meane honest affayres) that is diligentlie before instructed with preceptes of well doing. For good preceptes of learning, be the eyes of the minde, to looke wisely before a man, which way to goe right, and which not.

Experience
without
learning.

Learning teacheth moze in one yeare, then experience in twentie: And learning teacheth safely, when experience maketh moze miserable then wise. We haue seene soze, that

Learning.

Experience

G. y.

wareth

The first booke teaching

wareth wise by experience. An unhappy Master he is, that is made cunning by many shipwackes: A miserable merchant, that is neither riche nor wise, but after some bankruptes. It is costlie wisdom, that is bought by experience. Wee know by experience it selfe, that it is a marvellous paine, to finde out but a shorthe way, by long wandring. And surely, he that would procure wise by experience, hee may be wittie in deede, but even like a swift runner, that runneth fast out of the way, and vpon the night hee knoweth not whether. And verilie they be fewest in number, that be happie or wise by vnlearned experience. And looke well vpon the former life of those fewe, whether your example bee olde or yonge, who without learning haue gathered, by long experience, a litle wisdom, and some happines: and whan you doe consider, what mischief they haue committed, what daungers they haue escaped (and yet xx. for one, do perishe in the aduenture) than thinke well with your selfe, whether ye would, that your owne sonne, should cum to wisdom and happines, by the way of such experience or no.

Syr Roger
Chomloe.

It is a notable tale, that olde Syr Roger Chamloe, sometime chiefe Justice, would tell of himselfe. When hee was Auncient in Anne of Courte, certaine yong Gentlemen were brought befoze him, to bee corrected for certaine misorders: And one of the lustiest sayd: Syr, wee be yong Gentlemen, and wise men befoze vs, haue procured all fashions, and yet those haue done full well: this they sayd, because it was well known, that Syr Roger had beene a good fellow in his yongth. But hee answered them very wiselie. In deede, sayth he, in yongth, I was, as you are now: And I had twelue felowes like vnto my self, but not one of the came to a good ende. And therefore, folow not n. y. example in yongth, but folowe my counsell in age, if euer ye thinke to cum to this place, or to these yeares, that I am cum vnto, least ye meete either with pouertie or Liburne in the way.

Experi-
ence.

Thus, experience of all fashions in yongth, beeing, in p.ose, alwaile dangerous, in issue, seldom luckie, is a way,
in

in deede to ouermuch knowledge, yet vsed commonlie of such men, which be either caried by some curious affectiō of minde, or driuen by some hard necessitie of life, to hasarde the triall of ouer manie perilous aduentures.

Erasmus the honour of learning of all our tyme, sayde *Erasmus*. wisely that experience is the common scholehouse of soles, Experience, and ill men: Men, of witte and honestie, bee otherwise in, the schole-
structed. For there bee, that keepe them out of fire, and yet house of
was neuer burned: That beware of water, and yet was nee, foolcs, &
uer nie drowning: That hate harlottcs, and was neuer at ill men.
the stcwes: That abhorre fallshode, & neuer bzake promise
themsclues.

But will ye see, a fitte similitude of this aduentured experience. A father, that doth let loose his sonne, to all experiences, is most like a sonde Hunter, that letteth slippe a whelp to the whole herde. Twentie to one, hee shall fall vpon a rascall, and let goe the faire game. He that hunt so, bee either ignorant persons, priuie stealers, or night walkers.

Learning therefore, ye wise fathers, and good bringing vp, and not blinde and dangerous experience, is the next & readiest way, that must leade your childe, first to wisdom, and then to worthinesse, if euer ye purpose they shall cum there.

And to saie all in short, though I lacke Authozitie to giue counsell, yet I lacke not good will to wishe, that the yongth in England, speciallie Gentlemen, and namelie Nobilitie, should bee by good bringing vp, so grounded in iudgement of learning, so founded in loue of honestie, as, when they should bee called forth to the executiō of great affaires, in seruite of their Prince and countrie, they might bee hable to vse & to order, all experiences, were they good were they bad, and that, according to the square, rule, and line, of wisdom, learning, and vertue.

How experience may profite.

And, I doe not meane, by all this my talke, that yong Gentlemen, should alwayes by poring on a booke, and by vntil-ling good studies, should leese honest pleasure, and haunt no

Diligent learning ought to be ioynd with pleasat pastimes, namely in a Gentleman.

The first booke teaching

good pastime, I meane nothing lesse: For it is well known that I both like and loue, and haue alwayes, and doe yet still vse, all exercises and pastimes, that be fitte for my nature and habilitie. And beside naturall disposition, in iudgement also, I was neuer, either Stoicke in doctrine, or Anabaptist in Religion, to mislike a merie, pleasant, and playfull nature, if no outrage be committed, against law, measure, and good order.

Wherefore I would wishe, that, beside some good tyme, sicke appointed, and constantlie kept, to encrease by reading, the knowledge of the tonges and learning, yong gentle men should vse, and delite in all Courtlie exercises, and Gentlemanlike pastimes. And good cause why: For the selfe same noble Citie of Athens, iustlye commended of mee before, did wiselie and vpon great consideration, appoint the Muses, Appollo, and Pallas, to be patrons of learning to their youth. For the Muses, besides learning, were also Ladies of dauncing, mirth and minstrellie: Appollo, was God of shooting, and Authoz of cuning playing vpon instrumentes: Pallas also was Lady mistresse in warres. Wherby was nothing else ment, but that learning should be alwayes mingled, with honest mirth, and cumlie exercises: and that warre also shold be gouerned by learning, and moderated by wisdom, as did wel appeare in those Captaines of Athens named by mee before, and also in Scipio and Caesar, the two Diamondes of Rome.

Learning
ioyned w
pastimes.

Muse.

Appollo.

Pallas.

Learning
ruleth both
warre and
peace.

The pa-
stimes that
bee fitte for
Courtlye
Gentlemē.

And Pallas, was no more feared, in weering Egida, the she was praysed for choosing Oliua: wherby shineth the glory of learning, which thus was Gouvernoꝝ & Mistresse, in the noble Citie of Athens, both of warre and peace.

Wherefore, to ride cumlie: to ruune faire at the tilte or ring: to play at all weapons: to shote faire in bow, or surelie in gunne: to vault lustely: to runne: to leape, to wrestle: to swimme: To daunce cumlie: to sing, and play of instrumentes cunningly: to Hawke: to hunte: to play at tennis, & all pastimes generally, which be ioyned with laboz, vsed in open

open place, and on the day light, cōteining either some fitte exercise for warre, or some pleasant pastime for peace, be not onely cūmelye and decent, but also very necessarie, for a Courtlye Gentleman to vse.

But, of all kinde of pastimes, fitte for a Gentleman, I will, God willing, in fitter place, more at large, declare fullye, in my booke of the Cockpit: which I doe write to satisfie ^{The Cock-} some, I trust, with some reason, that be more curious in ^{pitte.} marking other mens doinges, the carefull in mending their owne faultes. And some also will needes busie them selues in marueiling, and adding thereunto vnfriendlie talke, why I, a man of good yeares, and of no ill place, I thanke God and my Prince, doe make choice to spend such time in writing of trifles, as the schoole of shooting, the Cockpitte, & this booke of the first Principles of Grammer, rather, then to take some weightie matter in hand, either of Religion, or Ciuill discipline.

Wise men I know, will well allow of my choyce here in: and as for such, who haue not witte of them selues, but must learne of others, to iudge right of mens doinge, let them read that wise Poet Horace in his *Arte Poetica*, who willethe wise men to be ware, of hie and loftie Titles. For great shippes, require costlie tackling, and also afterward dangerous gouernment: Small botes, be neyther very chargeable in making, nor very oft in great ieoperdie: and yet they cary many times, as good and costlie ware, as greater vessels doe. A meane Argument, may easely beare the light burden of a small fault, and haue alwayes at hand, a ready excuse for ill handling: And some prayse it is, if it so chance, to be better in daede, then a man dare venture to seeme. A hie title, doth charge a man, with the heauie burden, of too great a promise: and therefore sayth Horace ^{The right} be- ^{choice, to} ^{chuse a fitte} ^{Argument} ^{to write} ^{upon.} ^{Horace in} ^{Arte Poe-} ^{tica.} ric wittelye, that, that Poete was a very scoule, that began his booke, with a goodly verse in daede, but ouer proude a promise.

The first booke teaching

Fortunam Priami cantabo & nobile bellum.

And after, as wisely.

Quantò rectius hic, qui nil molitur ineptè. &c.

Homers
Wiledome
in choice of
his Argu-
ment.

Meaning Homer, who, within the compasse of a smal argument, of one harlot, and of one good wife, did vtter so much learning in all kinde of sciences, as, by the iudgement of Quintilian, hee deserueth so hie a praise, that no man yet deserued to sit in the second degre beneth him. And thus much out of my way, concerning my purpose in spending penne, and paper, & time, vpon trifles, & namely to aunswere some, that haue neither witte noz learning, to doe any thing them selues, neither will noz honestie, to say well of other.

The Cortegian, an excellent booke for a gentleman.

To ioyne learning with cumlie exercises, *Conto Balde-sar Castigliode* in his booke *Cortegiane*, doth trimelie teach; which booke, aduisedlie read, and diligentlie followed, but one yeare at home in Englād, would doe a yong gentleman moze good, I wisse, then thre yeares trauel abrode spent in Italie. And I maruell this booke, is no moze read in the Court, then it is, seeing it is so well translated into English by a wortheie Gentleman *Syr Th. Hobbie*, who was many wayes well furnished with learning, and very experte in knowledge of diuers tonges.

Syr Tho. Hobbie.

Examples better then preceptes.

And beside good preceptes in bookes, in all kinde of tonges, this Court also neuer lacked many faire examples, for yong gentlemen to follow: And surelie, one example, is moze valiable, both to good and ill, then xx. preceptes writen in bookes: and so Plato, not in one or two, but diuerse places, doth plainly teach.

R. Edward. 6.

If R. Edward had liued a little longer, bys onelie example had byed such a race of wortheie learned Gentlemen, as this Realme neuer yet did affourde.

The yong Duke of Suffolke. Lord H. Matreueri.

And, in the second degre, two noble Primeroles of Nobilitie, the yong Duke of Suffolke, and Lord H. Matreuers, were such two examples to the Court for learning, as our time may rather wishe, than looke for againe.

At Cambridge also, in S. Johns Colledge, in my time, I

doe

doe know, that not so much the good statutes, as two Gentle-
men of worthy memo^y Syr John Cheke, and Doctorn *Syr John*
Redman, by their onely example of excellencie in learning, *Cheke.*
of godlines in lyving, of diligence in studying, of counsell in *D. Redman.*
exhorting by good order in all thing, did breede vp, so many
learned men, in that one College of S. Johns, at one tyme
as I beleue, the whole Uniuersitie of Louaine, in many
yeares was neuer able to affourd.

Present examples of this present tyme, I list not to
touch: yet there is one example, for all the Gentlemen of this
Court to follow, that may well satisfie them, or nothing
will serue them, nor no example moue them to goodnes and
learning.

It is your shame, I speake to you all, you yong Gentle-
me of England) that one mayde shoulde goe beyond you all, *Queene*
in excellency of learning, and knowledge of diuers tonges. *Elizabeth.*
Pointe forth six of the best geuen Gentlemen of this Court,
and all they together, shew not so much good will, spend not
so much tyme, bestow not so many houres, dayly orderly, &
constantly, for the increase of learning & knowledg, as doth
the Quenes Maiestie her selfe. Yea I beleue, that beside
her perfit redines, in Latin, Italian, French, & Spanish, she
readeth here now at Windsor more Greeke euery daye,
then some Prebendarie of this Church doth read Latin in a
whole weeke. And that which is most prayse worthy of all
within the walles of her pryue chamber, she hath obtained
that excellency of learning, to vnderstand, speake, & write
both witely with head, and fayze with hand, as scarce one or
two rare wittes in both the vniuersityes haue in many
yeares reached vnto. Amongest all the benefites y^e God hath
blessed mee withall, next the knowledge of Christs true
Religion, I count this the greatest, that it pleased God to
call mee, to be one poore minister in setting forward these ex-
cellent giftes of learning in this most excellent Prince.
Whose onely example, if the rest of our nobilitie would fo-
low, then might England bee, for learning and wisdomie

The first booke teaching

**All Exam-
ples haue
more force
then good
examples.** in nobilitie, a spectacle to all the world beside. But see the mishap of men: The best examples haue neuer such force to moue to any goodnes, as the bad, vaine, light and fond, haue to all ilnes.

And one example, though out of the compas of learning, yet not out of the order of good maners, was notable in this Courte, not fully xxij. yeares agoe, when all the actes of Parliament, many good Proclamations, diuerse strait commaundementes, soze punishment openly, speciall regarde priuately, could not doe so much to take away one misorder as the example of one bigge one of this Courte did, still to keepe vp the same: The memozy wherof doth yet remaine, in a common prouerbe of Birching lane.

**Great men
in Court,
by their
example,
make oꝝ
marre, all
other mens
maners.**

Take heede therfoze ye great ones in y Court: yea though ye be y greatest of all, take heede what ye do, take heede how ye liue. For as you great ones vse to doe, so all meane men loue to doe. You bee in deede makers, oꝝ marrers, of all mē's maners within the Realme. For though God hath placed you to be chiefe in making of lawes, to beare greatest authoritie, to commaund all others: yet God doth order that all your lawes, all your authoritie, all your commaundementes, doe not halfe so much with meane men, as doth your example and maner of lyuing. And soz example euen in the greatest matter, if you your selues doe serue God gladly and orderly for conscience sake, not coldly, and sometyme for maner sake, you carry all the Courte with you, and the whole Realme beside, earnestly and orderly to doe the same. If you doe otherwise, you bee the onely authors, of all misorders in Religion, not onely to the Courte, but vnto all England beside. Infinite shall be made cold in Religion by your example, that neuer were hurt by reading of bookes.

**Example
in Religio.**

**Example
in apparell.**

And in meaner matters, if thre oꝝ foure great ones in Court, will needes outrage in apparell, in huge hose, in monstrous hattes, in garishe colers, let the Prince Proclaime, make Lawes, order, punish, commaunde euery gate

gate in London dayly to be watched, let all good men beside doe euery where what they can, surely the misorder of apparell in mean men abode, shall neuer be amended, except the greatest in Courte will order and mende them selues first. I know, some great and good ones in Courte, were authoꝝ, that honest Citizens of London, should watche at enery gate, to take misordered persons in apparell. I know, that honest Londoners did so: And I saue, which I saue then, & repoꝛte now with some grieve, that som Courtly men were offended with these good men of London. And that which greued me most of all, I saue the very same tyme, foꝛ all these good orders, commaunded from the Courte and executed in London, I saue I say, come out of London, euen vnto the presence of the Prince, a great rable of meane and light persones, in apparell, foꝛ matter, agaynst law, foꝛ making agaynst order, foꝛ faction, namely hose, so without all order, as he thought himselfe most braue, that durst doe most in breaking order and was most monstrous in misorder. And foꝛ all the great commaundementes, that came out of the Courte, yet this bolde misorder, was winked at, and boꝛne with, in the Courte. I thought it was not well, that some great ones of the Court durst declare them selues offended, with good men of London; foꝛ doing their dewtie, and the good ones of the Court, would not shew themselves offended with ill men of London, foꝛ breaking good order. I founde thereby a saying of Socrates to be most trewe that ill men be moze basty, then good men be foꝛwarde, to pꝛosecute their purposes, euen as Chꝛist him selfe sayth, of the Childꝛen of light and darknes.

Beside apparell, in all other thinges too, not so much, good lawes and straitte commaundementes, as the example and manner of lyuing of great men, doth carie all meane men euery where, to lyke, & loue, & doe, as they doe. Foꝛ if but two oꝛ thꝛee noble men in the Court, wold but beginne to shoote, all yong Gentlemen, the whole Court, all London, the whole Realme would straight way exercise shooting

Masters,
Mishers, &
Scholers
of fence.

Example
in shooting.

The first booke teaching

wyttē, not
for great
mē, but for
great mens
childzen.

Ad Philip.

What prayse should they winne to them selues, what commoditie should they bring to their countrey, that would thus deserue to be pointed at: Behold there goeth the author of god order, the guide of god men. I could say more, and yet not ouermuch. But perchaunce, some will say, I haue stepte too farre, out of my schole, into the common welthe, from teaching a yong scholer, to monishe greate and noble men: yet I trust god and wise men will thinke and iudge of mee, that my mynde was, not so much, to be busie and bolde with them, that be great now, as to geue trewe aduise to them, that may be great hereafter. Who, if they doe, as I wishe them to doe, how great so euer they be now, by bloud and other mens meanes, they shall become a greate deale greater hereafter, by learning, vertue, and their owne desertes: which is trewe prayse, right worthines, and very nobilitie in dede. Yet, if some will needes presse me, that I am too bold with great men, & stray too farre from my matter, I will aunswere them with S. Paule. *sine per contētionem, sine quocunq; modo, modo Christus predicetur,* &c. euen so, where in place, or out of place, with my matter, or beside my matter, if I can hereby eyther prouoke the good, or stay the ill, I shall thinke my wytyng herein well imployed.

But to come downe, from greate men, and hier masters, to my litle childzen, and poore scholehouse agayne, I will, God willing, goe farwarde orderly, as I purposed, to instructe Childzen and yong men, bothe for learninge and manners.

Hitherto, I haue shewed, what harme, ouermuch feare bringeth to childzen: and what hurt, ill company, and ouermuch libertie breedeth in youth: meaning thereby, that from seauen yeare olde, to seauenteene, loue is the best allurement to learninge: from seauenteene to seauen and wentie, that wise men should carefully see the steppes of youthe surely stayde by god order, in that most slipperye tyme: and specially in the Courte, a place most dangerous

for

The bringing vp of youth. 23

for youth to liue in, with out great grace, good regarde, and diligently looking to.

By Richard Sackeuile, that worthy Gentleman of worthy memozye, as I sayde in the beginnunge, in the Quēnes pryuy Chamber at Winsore, after he had talked with mee, for the right choyce of a good witte in a child for learning, and of the trewe difference betwixt quicke and hard wittes, of alluring yong children by gentlenes to loue learning, and of the speciall care that was to bee had, to keepe yong men from licencious lyuing, he was most earnest with me, to haue me say my mynde also, what I thought, concerning the fansie that many yong Gentlemen of England haue to trauel abroad, and namely to lead a long lyfe in Italie. His request, both for his authoritie, and good will toward mee, was a sufficient commaundement vnto mee, to satisfie his pleasure, with uttering plainly my opinion in that matter. By quoth I, I take going thither, and liuing there, for a yonge Gentleman that both not goe vnder the keepe and garde of such a man, as both, by wisdom can, and authoritie dare rule hym, to bee meruelous dangerous. And why I sayde so then, I will declare at large now: which I sayd then priuately, and write now openly, not bicause I doe contemne, either the knowledge of strange and diuerse tonges, and namely the Italian tonge, which next the Graeke and Latin tonge, I like and lone aboue all other, or eles bycause I doe despise the learning that is gotten, or the experience that is gathered in strange contries: or for any priuate malice that I beare to Italie: which contrye, and in it, namely Rome, I haue alwayes specially honored: bycause, tyme was, when Italie and Rome, haue bene to the great good of vs that now liue, the best breeders and bringers vp of the worthiest men, not onely for wise speaking, but also for well doing, in all Ciuill affayres, that euer was in the worlde. But now that tyme is gone, and though the place remayne, yet the olde and present manners, doe differ as farre, as blacke

Traueling
into Italy.

The Ita-
lian tong.

Italie.

Rome.

The first booke teaching

and white, as vertue and vice. Vertue once made that contrie Mistres ouer all the worlde. Vice now maketh that contrie slaue to them, that befoze, were glad to serue it. All men seeth it: They them selues confesse it, namely such as be best and wisest amongst them. For sinne, by lust and vanitie, hath & doth breed by euery where, common contempt of Gods word, priuate contention in many families, open factions in euery Citie: and so making them selues bonde, to vanitie and vice at home, they are content to beare the yoke of seruing straungers abroad: Italie now, is not that Italie, that it was wont to be: and therefore now, not so fit a place, as some doe counte it, for yong men to fetch either wisdome or honesty from thence. For surely, they will make other but bad Scholers, that be so ill maisters to themselves. Yet, if a gentleman will needes trauell into Italie, he shall doe wel, to looke of the lyfe, of the wisest traueler that euer traueled thither, set out by the wisest wyter that euer spake with tong, Gods doctrine onely excepted: and that is Vlisses in Homere. Vlisses and his trauell, I wishe our trauelers to looke vpon, not so much to feare them, with the great daungers that hee many tymes suffered, as to instruct them, with his excellent wisdome, which hee alwayes and euery where vsed. Yea euen those that be learned & witty trauelers, when they be disposed to prayse traueling, as a great commendation, and the best Scripture they haue for it, they gladly recite the third verse of Homere, in his first booke of Odisea, conteyning a great prayse of Vlysses, for the witte hee gathered, & wisdome he vsed in his traueling.

*Vlysses.
Homere.*

Odys. a.

Which verse, because in myne opinion, it was not made at the fyrst, moze naturally in Greke by Homere, nor after turned moze aptely into Latin by Horace, then it was a good while agoe, in Cambzige, translated into English, both plainely for the sence, and roundly for the verse, by one of the best Scholers, that euer S. Johns Colledge bred, M. Watson, myne old frend, sometime Bishop of Lincolne, therefore for their sake, that haue lust to see, how our English tong, in auoy,

the bringing vp of youth. 24

anoyding barbarous ryming, may as well receiue, right quantitie of sillables, and true order of versifying (of which matter moze at large hereafter) as either Greeke or Latin, if a cunning man haue the handling, I will set forth that one verse in all thre tonges, for an Example to good wits, that shall delight in like learned exercise.

Homerus.

πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω.

Horatius.

Qui mores hominum multorum vidit & vrbes.

M. Watson.

*All trauelers do gladly report great prayse of Vlyses.
For that he knew many mens maners, and saw many Cities.*

And yet is not Vlyses commended so much, no; so oft in Homere, because hee was πολυτροπος, this is skilfull in many mens maners & fashions, as because hee was πολύμητις, that is, wise in all purposes, & warpe in all places; which wisdom and warrenes will not serue neuer a traueeler, except Pallas bee at Pallas from wayes at his elbow, that is Gods speciall grace from hea-
uen, to keepe him in Gods feare, in all his doinges, in all his iorney. For hee shall not alwayes in his absence out of Eng-
land, light vpon a ientle Alcynous, and walke in his faire gardens full of all harmelesse pleasures; but hee shall sometimes fall, either into the handes of some cruell Cyclops, or into the lappe of some waton and dalping Dame Calipso: and so suffer the danger of many a deadly Denne, not so full of perils to destroy the body, as ful of vaine pleasures to poyson the mynde. Some Siren shall sing him a song, swæte in tune, but sounding in the ende, to his vtter destructiō. If Scylla browne him not, Carybdes may fortune swallow hym. Some Circes shall make him, of a plaine English
man,

πολύτροπος
Vlyss.
πολύμητις

Alcynous. od. 2.

Cyclops. od. 1.

Calypso. od. 5.

Sirenes.
Scylla.
Caribdis.
Circes. od. 12.

V.iiiij.

The first booke of teaching

od. 1.

man, a right Italian. And at length to hell, or to some hel-
lish place, is he lykely to goe: from whence is hard returning,
although one Vlysses, and that by Pallas ayde, and good coun-
sell of Tiresias, once escaped that horrible Denne of deadly
darkenes.

od. 11.

od. 12.

Moly Her-
b2.

1/2 sal. 33.

Therefore if wise men will needes send their sonnes in-
to Italie, let them doe it wisely, vnder the keepe and gard of
him, who, by his wisdom and honesty, by his example and
authoritie, may be able to keepe them safe and sound, in the
feare of God, in Christs true Religion, in good order and
honesty of lyuing: except they will haue them runne head-
long into ouermany icoperdies, as Vlysses hath done many
tymes, if Pallas had not alwayes gouerned him: if he had
not bled to stop his eares with waxe: to bind him selfe to the
mast of his ship: to feede dayly vpon that sweete herbe Moly
with the blacke roote and white floure, geuen vnto hym by
Mercurie, to auoide all the inchantments of Circes. Where-
by, the Deuine Poete Homer ment couertly (as wise and
Godly men doe iudge) that loue of honesty, and hatred of ill,
which Dauid more playnely doth call the feare of God: the
onely remedy agaynst all inchantmentes of sinne.

I know diuerse noble personages, and many worthe
gentlemen of England, whome all the Siren songes of Ita-
lie, could neuer vntwyne from the masse of Gods word: nor
no inchantment of vanitie, ouerturne them, from the feare
of God, and loue of honestie.

Vnt I know as many, or more, and some, sometime my
deare frendes, for whose sake I hate going into that countrey
the more, who, parting out of England feruent in the loue
of Christs doctrine, and well furnished with the feare of
God, returned out of Italie worse transformed, then euer
was any in Circes Court. I know diuerse, that wnt out of
England, men of innocent life, men of excellent learning,
who returned out of Italie, not onely with worse manners
but also with lesse learning: neither so willing to liue order-
ly, nor yet so hable to speake learnedly, as they were at
home

honte, before they went abroad. And why? Plato, that wise
writter, & worthy traueeler himselfe, telleth y^e cause why. He
wēt into Sicilia, a cōtrey, no nigher Italy. by sight of place,
thā Italy that is now, is like Sicilia that was thē, in all cor-
rupt maners and licētiousnes of life. Plato found in Sicilia,
euery Citie full of vanitie, full of factions, euen as Italic is
now. And as Homer, lyke a learned Poete, doth sayne
that Circe, by pleasant iuchāiments, did turne men into
beastes, some into swine, some into Ases, some into Foxes,
some into Wolues. &c. euen so Plato, like a wise Philoso-
pher, doth plainlie declare, that pleasure, by licentious va-
nitie, that sweete and perillous payson of all youth, doth in-
gender in all those, that yelde by themselves to her, foure
notozious properties.

Plat. ad
Dionys.
Epist. 3.

1. ληθω.
2. δουραδισ.
3. ἀπορρωω.
4. ὕψισ.

The fruits
of bayne
pleasure.

The first, forgetfulness of all good thinges learned before: Causes,
the second, dulnesse to receiue eyther learning or honestye why men
euer after: the third, a minde embracing lightly the worse returne out
opinion, and barren of discretion to make true difference of Italic,
betwixt good and ill, betwixt troth, and vanitie: the fourth a lesse lear-
proud disdainfulness of other good mē, in all honest matters. ned and
Homer, and Plato, haue both one meaning, looke both to worse ma-
one end. For if a mā inglutte himself with vanitie, or wal-
ter in filthinesse, like a Swine, all learning, all goodnes, is-
sone forgotten. Then quickly shall he become a dull Ass, to-
nderstand either learning or honestye: and yet shall he bee ned & ex-
as suttile as a Foxe, in breeding of mischief, in bringing in pounded.
misorder, with a busie head, a discoursing tonge, & a factions
bart, in euery priuate affayze, in all matters of state, with
this pretie property, alwayes glad to commend the worse
partie, and euer redy to defend the faller opinion. And why? I Swyne.
For, where will is geuen fro goodnes to vanitie, the minde In Ass.
vnde. I Foxe.

The first booke teaching

269.

Hieremias
4. Cap.

is soone caried from right iudgement, to any fond opinion, in Religion, in Philosophie, or any other kinde of learning. The fourth fruite of vaine pleasure, by Homer and Platos, iudgement, is pride in themselves, contempt of others, the very badge of all those that serue in Circes Courte. The true meaning of both Homer and Plato, is plainly declared in one short sentence of the holy Prophet of God Hieremie, crying out of the bayne, and vicious life of the Israelites. This people (sayth hee) bee foles & bulheades to all godnes, but subtle, cunning, and bolde, in any mischief. &c.

Hesiodus,
de virtute.

Homerus,
deuinus
Poeta.

The true medicine against the inchauntments of Circes, the vanitie of licentious pleasure, the enticements of all sinne, is, in Homere, the hearbe Moly, wyth the blacke roote, and white flower, sowze at the first, but sweete in the end, which, Hesiodus termeth the study of vertue, hard and irksome in the beginning, but in the end, easy and pleasant. And that which is most to be marueiled at, the diuine Poet Homere sayth plainly that this medicine against sinne and vanitie, is not found out by man, but geuen and taught by God. And for some ones sake, that will haue delight to read that sweet and Godlie Verse, I will recite the very wordes of Homere, and also turne them into rude English metre.

εδυ. x.

χαλεπὸν δὲ τ' ὄρυσθαι
ἀνδράσιν γιγνητοῖσι, θεὸς δὲ τε πάντα δυνάται.

In English thus.

No mortall man, with sweat of brow, or toyle of minde,
But onely God, who can doe all, that herbe doth finde.

Plat. ad
Dio.

Psal. 37.

Plato also, that diuine Philosopher, hath many Godly medicines agaynst the poyson of vaine pleasure, in many places, but specially in his Epistles to Dionisius the tyrant of Sicilie: yet agaynst those, that will needes become beasts, with seruing of Circes, the Prophet David, cryeth most loud, *Nolite fieri sicut equus & mulus*: and by and by geueth the right medicine, the true hearbe Moly, *In camo & freno maxillas eorum constringe*, that is to say, let gods grace be the bitte

bitte, let Gods feare bee thy bridle, to stay them from running headlong into vice, and to turne them into the right way againe. Dauid in the second Psalm after, geueth the same medicine, but in these plainer wordes, *Diserte a malo, & fac bonum*. But I am afraide, that ouer many of our traueilers into Italie, doe not eschew the way to Circes Court: but goe, and ride, and runne, and flie thither, they make great hast to come to her: they make great sute to serue her: yea, I could point out some with my finger, that neuer had gone out of England, but onely to serue Circes in Italie. Vanitie and vice, and any licence to ill liuing in England was counted stale and rude vnto them. And so, being Mules and Horses befoze they went, returne verie Swyne and Asses home agayne: yet euerie where verie Fores with suttile and busie heades: and where they may, verie Wolves, with cruell malicious harts. A marueilous monster, which, for filthines of liuing, for dulnes to learning himselfe, for willinesse in dealing with others, for malice in hurting without cause, should carry at once in one bodie, the bellie of a Swyne, the head of an Ass, the Brayne of a Fore, the wombe of a Wolfe. If you thinke, we iudge amisse, and write too sore against you, heare, what the Italian sayth of the Englishe man, what the maister reporteth of the scholer: who vttereth plainlie, what is taught by him, and what is learned by you, saying: *Englese Italianato, & vn diuololo incarnato*, that is to say, you remayne men in shape and fashon, but become deuils in life and condition. This is not, the opinion of one, for some pinate spite, but the iugement of all, in a common Prouerbe, which riseth, of that learning, and those manners, which you gather in Italie: a good Schoolehouse of wholesome doctrine: and worthy Maisters of commendable Scholers, where the Maister had rather diffame hym selfe for hys teaching, than not shame his Scholer for his learning. A good nature of the Maister, and faire conditions of the scholers. And now choose you, you Italian Englishe men, whe-

psal. 33.

A true picture of a knight of Circes Court.

The Italians iudgement of Englishe men brought vp in Italie.

The Italian diffameth himselfe, to shame the Englishe man.

The first booke teaching

An Eng-
lish man
Italiana-
ised.

ther you wil be angry with vs, for calling you monsters, or
with the Italians, for calling you devils, or els with your
owne selues, that take so much paines, and goe so farre, to
make your selues both. If some yet doe not well vnderstand,
what is an English man Italianated, I will plainlie tell
him. He, that by liuing, & trauelling in Italie, bringeth home
into Englad out of Italie, the Religion, the learning, & po-
licie, the experience, the maners of Italie. That is to say, for

The {
1. Religion.
2. Learning.
3. Policie.
4. Experience.
5. Maners.
} gotten in
Italie.

Religion, Papistrice, or worse: for
learning, lesse commonly than they
caried out with them: for policie, a
factious hart, a discoursing head, a
minde to meddle in all mens mat-
ters: for experience, plentie of new
mischieues neuer knowen in Eng-
land befoze: for maners, varietie of
vanities, and chaunge of filthy ly-

Italian
bookes
translated
into Eng-
lish.

uing. These be the inchauntmentes of Circes, brought
out of Italie, to marre mens maners in England: much, by
example of ill life, but more by pceptes of sonde bookes, of
late translated out of Italian into English, solde in euery
shop in London, commended by honest titles, the sower to
corrupt honest maners, dedicated ouer boldely to vertuous
and honozable personages, the easilier to beguile simple &
innocēt wittes. It is pittie, that those, which haue authoritie
and charge, to allow and disallow bookes to be printed, be no
more circumspect herein, than they are. Ten Sermons at
Paules Crosse doe not so much good for mouing me to true
doctrine, as one of those bookes doe harme, with inticing me
to ill liuing. Yea, I say farther, those bookes do not so much
to corrupt honest liuing, as they doe, to subuert true Reli-
gion. More papists be made, by your merry bookes of Italy,
than by your earnest bookes of Louain. And because our
great Whisicians doe wincke at the matter, and make no
count of this soze, I, though not admitted one of their fel-
lowship, yet hauing bene many yeares a Prentise to Gods
true

true Religion, and trust to continue a poze iorney man therein all dayes of my life, for the dutie I owe, and loue I beare, both to true doctrine, and honest liuing, though I haue no authozie to amend the soze my selfe, yet I will declare my good will, to discover the soze to others.

S. Paul sayth, that fetters and ill opinions, bee y^e woorkes Ad Gal. y.

of the fleshe, and fruits of sinne, this is spokē, no more true: Iye for the doctrine, then sensible for the reason. And why? For, ill doinges, breed ill thinkinges. And of corrupted manners, spring peruerter iudgements.

And how? there be in man two speciall things: Mans will, mans minde.

Voluntas	} Respicit	{ Bonum.
Mens		

Where will inclineth to goodnes, the minde is bent to troth: Where will is caried from goodnes to vanitie, the minde is sone drawē from troth to false opinion. And so, the readiest way to entangle the minde with false doctrine, is first to entice the will to wanton luyng.

Wherefore, when the busie and open Papistes abroad, could not, by their contentions booke, turne men in Englande fast inough, from troth and right iudgement in doctrine,

then the suttile and secrete Papistes at home, procured bawdie booke to be translated out of the Italian tonge, wherby ouer many yong willes and wittes allured to wantonnes, doe now boldly cōtemne all seuerer booke that sounde to honestie and godlines. In our foresathers time, when Papistrie, as a standing poole, couered and ouerflowed all England, fewe booke were red in our tonge, sauing certayne booke of Chivalrie, as they sayd for pastime and pleasure, which, as some say, were made in Monasteries, by idle Monkes, or wanton Chanons: as one for example Morte

Morte Ar-
thur.

Arthur: the whole pleasure of which booke standeth in two speciall pointes, in open mans slaughter, and bolde bawdyrye: in which booke, those bee counted the noblest knights, that doe kill most men without any quarell, and commit foulest aduoulteries by suttelst shifts: as Sir Lancelote, with the wife of king Arthure his maister: Sir Tri-

The first booke teaching

Stram with the wife of King Marke his uncle: Sye Lamerocke, with the wife of King Lote, that was his own aunte.

☞ This is good stuffe, for wise men to laugh at, or honest men to take pleasure at. Yet I knowe, when Gods Bible was banished the Court, and Morte Arthure receaued into the Princes chamber. What toyes, the dayly reading of such a booke, may worke in the will of a yong Gentleman, or a yong maide, that liueth welthely and idely, wise men can iudge, & honest men doe pittie. And yet ten Morte Arthures doe not the tenth part so much harme, as one of these bookes,

☞ made in Italie, and translated in England. They open, not fond and common wayes to vice, but such subtle, cunning, new, and diuerse shifts, to carry yong willes to vanitie, and yong wittes to mischief, to teach olde bawdes, new schole pointes, as the simple head of an Englishe man is not hable to inuent, nor neuer was heard of in England before, yea when Papistrise ouerflowed all. Suffer these bookes to bee read, and they shall soon displace all bookes of godly learning.

☞ For they, carying the will to vanitie, and marring good manners, shall easily corrupt the mynde with ill opinions, and false iudgement in doctrine: first, to thinke ill of all true Religion, and at last to thinke nothing of God hymselfe, one speciall point that is to bee learned in Italie, and Italian bookes. And that which is most to bee lamented, and therfore moze needefull to bee looked to, there bee moe of these vngracious bookes set out in Print wythin these fewe monethes, than haue bene seene in England many score yeares before. And because our English nie made Italians, can not hurt, but certaine persons, and in certaine places, therfore these Italian bookes are made Englishe, to bring mischief inough openly and boldly, to all states great and meane, yong and olde, euery where.

And thus you see, how will inticed to wantonnes, both easelie allure the minde to false opinions: and how corrupt manners in liuing, breede false iudgement in doctrine: how sinne and fleshlinesse, bring forth sectes and heresies: And therfore

therefoze suffer not vaine bookes to bꝛede vanitie in mens willes, if you woulde haue Gods trueth take roote in mens myndes.

That Italian, that first inuented the Italian Proverbe agaynst our English men Italianated, ment no moze their vanitie in liuing, then their lewde opinion in Religion: foꝛ in cauling them Devils, hee carieth them cleane from God: and yet hee carieth them no farther then they willinglie goe themselues, that is, where they may freely say their mindes to the open contempt of God, & all godlines, both in liuing and doctrine.

The Ita-
lian pro-
uerbe ex-
pounded.

And howe? I will expresse how: not by a Fable of Homere, noꝛ by the Philosophye of Plato, but by a playne trueth of Gods woꝛde, sensiblye vttered by Dauid thus: These men, *abhominales facti in studijs suis*, thynke verilye, and sing gladly the Verse befoze, *Dixit insipiens in corde suo, non est Deus*: that is to say, they geuiug themselves by to vanitie, shaking of the motions of Grace, driving from them the feare of God, and running hedlong into all sinne, first, lustelye contemne God, then scoznesullye mocke hys woꝛde, and also spightfully haue, and hurte all well willers thereof. Then they haue in moze reuerence, the triumphes of Petrarche: then the Genesis of Moises. They make moze accompte of Tulles offices, then S. Pauls Epistles: of a tale in Bocace, then the story of the Bible. Then they count as Fables, the holye misteries of Christian Religion. They make Christ and his Gospell onely serue Ciuill pollicye. Then nexther Religion commeth amisse to them: In tyme they be promoters of both openly: In place againe mockers of both priuily, as I wrote once in a rude rime.

Psal. 14

Now new, now olde, now both, now neither,
To serue the worldes course, they care not with whether.

For where they dare, in companie where they like, they boldly laugh to scozne both Protestant and Papist. They care foꝛ no Scripture: they make no count of generall coun-

The first booke of teaching

tels: they contemne the consent of the Church: they passe
for no Doctors: they mocke the Pope: they rayle on Lu-
ther: they allowe neyther side: they like none, but onely
themselves: The marke they shote at, the ende they looke
for, the heauen they desire, is onely, their owne present
pleasure, and priuate proffit: whereby, they plainly declare,
of whose schoule, of what religion they be: that is, Epicures
in liuing, and *ad hoc* in doctrine: this last worde is no more
vnknowne now to plaine Englishe men, then the Person
was vnknowne sometime in England, vntill some English
man tooke paynes, to fetch that diuelish opinion out of Ita-
lie. These men thus Italianased abzoard, can not abide our
Godlie Italian Church at home: they be not of that parish,
they be not of that fellowship: they like not that preacher:
they heare not his sermons: except sometimes for company,
they come thither to heare the Italian tongue naturallie
spoken, not to heare Gods doctrine truely preached.

The Ita-
lian church
in Londō.

And yet, these men, in matters of Diuinitie, openlie
pretende a great knowledge, and haue priuately to them-
selves, a verie compendious vnderstanding of all, which ne-
uerthelesse they will vtter when and where they liste: And
that is this: All the mysteries of Moses, the whole Lawe,
and Ceremonies, the Psalmes and Prophetes, Christ and
hys Gospell, GOD, and the Deuill, Heauen and Hell,
Fayth, Conscience, Synne, Death, and all they shortlie
wrap vp, they quickly expounde with this one halfe verse
of Horace.

Credat Iudæus Appella.

Yet though in Italie they may freely be of no religion,
as they are in Englande in verie deede for, neuerthelesse re-
turning home into Englande, they must countenaunce the
professio[n] of the one or the other, howsoever inwardly, they
laugh to scorne both. And though for their priuate matters
they can follow, flatter, and flatter noble Personages, con-
trarie to them in all respects, yet commonlie they allye
them

them selues with the worst papistes, to whom they be wedded, and doe wel agree together, in thre proper opinions: In open contempt of Gods word: in a secrete securitie of sinne: and in a bloudy desire to haue all taken away, by sword, or burning, that be not of their sacciō. They that doe read, with an indifferent iudgement, Pigiū & Machiauel, two indifferent Patriarches of these two Religions, doe know full well that I say true.

Papistrie
and impietie agree in
three opint-
ons.

Pigiū.
Machiaue-
lus.

We see, what maners & doctrine, our English men fetch out of Italy: For finding no others there, they can bring no other hither. And therefore, many godly and excellent learned English men, not many yeares agoe, did make a better choise. When open crueltie dyaue them out of this country, to place themselves there, where Christs doctrine, the feare of God, punishmēt of sinne, and discipline of honestie, were had in speciall regard.

wise and
honest
trauellers.

Germanie.

I was once in Italie my selfe: but I thanke God, my abode there, was but ix. dayes: And yet I saw in that little time, in one Citie, more libertie to sinne, then euer I heard tell of in our noble Citie of London in ix. yeare. I sawe, it

Venice.

London.

was there, as free to sinne, not onely without all punishment, but also without any mans marking, as it is free in the Citie of London, to chose without all blame, whether a man lust to weare Shoo or Pantocle. And good cause why: For being vnlike in trueth of Religion, they must needs bee vnlike in honestie of liuing. For blessed be Christ, in our Citie of London, commonly the commaundements of God, bee more diligently taught, and the seruice of God more reuerently vsed, and that dayly in many priuate mens houses, than they bee in Italie once a weeke in their common Churches: where, masking Ceremonies, to delite the eye, and vaine soundes, to please the eare, doe quite thrust out of the Churches, all seruice of God in spirit and trueth.

Seruice of
God in
England.

Seruice of
God in
Italie.

Yea, the Lord Maior of London, being but a Ciuill officer, is commonly for his tyme, more diligent in punishing sinne, the bent enemy against God and good order, then all

The L.
Maior of
Londen.

The first booke teaching

The In-
quisitors in
Italie.

An vncon-
lie pollicie.

the bloodie Inquisitors in Italie bee in seven yeare. For, their care and charge is, not to punish sinne, not to amend manners, not to purge doctrine, but onelie to watch and ouersée that Chyistes trewe Religion set no sure footing, where the Pope hath any Iurisdiction. I learned, when I was at Venice, that there it is counted good pollicie, when there be foure or fve brethren of one familie, one, onelie to marie: & all the rest, to waulter, with as litle shame, in open lecherie, as Swyne doe here in the comon myze. Yea, there be as fayre houses of religion, as great prouision, as diligent officers, to keepe vp this misorder, as Bide well is, and all the Pastors there, to keepe downe misorder. And therefore, if the Pope him selfe, doe not onelie graunt pardons to surder this wicked purposes abroad in Italie, but also (although this present Pope, in y beginning, made some shew of misliking thereof) assigne both meede and merite to the maintenance of strewes & bzoethel houses at home in Rome: When let wise men thinke Italie a safe place for wholsome doctrine, and godlie manners, and a fitte schoule for young Gentlemen of England to bee bzought vp in.

Contempte
of mariage.

Our Italians bzing home with them other faults from Italie, though not so great as this of Religion, yet a great deale greater, thā many good men can well beare. For commonlie they come home, common contemners of mariage and ready perswaders of all other to the same: not because they loue virgin itie, nor yet because they hate prettie yong virgines, but, being free in Italie, to goe whether so euer lust will cary them, they doe not like, that law and honestie should be such a barre to their like libertie at home in England. And yet they be the greatest makers of loue, the daylie daliers, woth such pleasant wordes, with such smiling and secrete countenances, with such signes, tokes, wagers, purposed to be lost, befoze they were purposed to be made, with bargaines of wearing colours, floures, and herbes, to bzede occasion of offer meeting of him and her, and bolder talking of this and that, &c. And although I haue seene some,
innocent

innocent of all ill, and stayde in all honestie, that haue vsed these thinges without all harne, without all suspicion of harne, yet these knackes were brought first into England by them, that learned the before in Italie in Circes Court: and how Courtlie curtesies so euer they bee counted now, yet, if the meaning and maners of some that doe vse them, were somewhat amended, it were no great hurt, neither to them selues, nor to others.

Another other propertye of this our English Italians is, to be marueilous singular, in all their matters: Singular in knowledge, ignorant of nothing: So singular in wisdom (in their owne opinion) as scarce they count the best Counsellor the Prince hath, comparable with them: Common discoursers of all matters: busie searchers of most secret sayes: open flatterers of great men: private mi-likers of good men: Faire speakers, with smiling countenances, & much curtesie openly to all men: Ready backbiters, soze nippers, and spitefull reporters private of good men. And being brought vp in Italie, in some free Citie, as all Cities bee there: where a man may freely discourse against what hee will, against whom he lust: against any Prince, against any gouernment, yea against God him selfe, and his whole Religion: where he must be, either Guelphe or Gibiline, either French, or Spanish: and alwayes compelled to bee of some partie, of some faction, hee shall neuer be compelled to bee of any Religion: And if hee medle not ouermuch with Chyistes true Religion, hee shall haue free libertie to embrace all Religions, & become, if he lust at once, without any let or punishment, Jewish, Turkish, Papish, and Deuillish.

A yong Gentleman, thus bred vp in this goodly schole, to learne the next, and ready way to sinne, to haue a busie head, a factious hart, a talkatiue tong: fed with discoursing of factions: led to contemne God and his Religio, shall come home into England, but very ill taught, either to be an honest man him selfe, a quiet subiecte to his Prince, or willing to serue God, vnder the obedience of trewe doctrine, or with

The bringing vp of youth.

in the order of honest living.

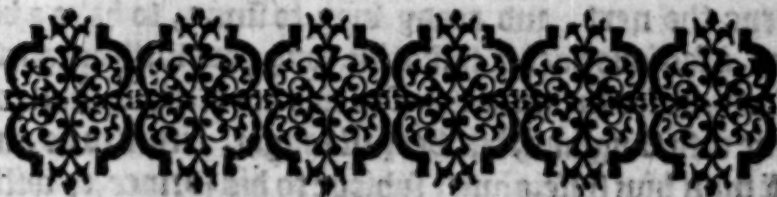
I know, none will bee offended wyth this my generall wyting, but onely such, as finde themselves gilty priuate, ly therin: who shall haue god leaue to bee offeded with mee, vntill they begin to amende them selues. I touch not them that bee good: and I say too little of them that bee naught. And so, though not inough for their deseruing, yet sufficiently for this time, and moze els when, if occasion require.

And thus much haue I wandzed from my first purpose of teaching a childe, yet not altogether out of the way, because this whole talke hath tended to the onely aduancement of trueth in Religion, and honesty of liuing: and hath bene wholly within the compasse of learning and good manners, the speciall pointes belonging in the right bringing vp of youth.

But to my matter, as I began, plainly and simply: with my young Scholer, so will I not leaue him, vntill God willing, vntill I haue brought him a perfitte Scholer out of the Schole, and placed him in the Vniuersitie, to become a fitte student, for Logicke and Rhetoricke: and so after to Physicke, Law, or Diuinitie, as aptnes of nature, aduise of frendes, and Gods disposition shall lead him.

(.)

The end of the first Booke.





After that your scholar,
as I said before, shall come in
deede, first, to a ready perfite-
nes in translating, then to a
ripe & skilfull choise in mar-
king out his vi. pointes, as,

1. *Proprium.*
2. *Translatum.*
3. *Synonymum.*
4. *Contrarium.*
5. *Diuersum.*
6. *Phrases.*

Then take this order with him: Read dayly vnto him,
some booke of Tullie, as the third booke of Epistles chosen
out by Sturmius, *de Amicitia, de Senectute*, or that excellent
Epistle conteining almost the whole first booke *ad Q. fra:*
some Comedie of Terence or Plautus: but in Plautus, skil-
full choise must bee vled by the Maister, to traine his Scho-
ler to a iudgement, in cutting out perfectly ouer olde & vn-
proper wordes: Cæsar. Commētaries are to bee read with all
curiositie, wherein especially without al exceptiō to be made,
either by friend or foe, is scene, the vnspotted propriety of
the Latin tong, euen when it was, as the Grecians say, in
ἀκμή, that is, at y highest pitch of all perfectnes, or some Or-
rations of T. Liuius, such as bee both longest and plainest.

Cicero,

Terentius,

Plautus,

Iul. Caesar,

T. Liuius.

These bookes, I would haue him read now, a good deale
at euery lecture: for hee shall not now vse dayly translation,
but onely construe againe, and parse, where ye suspect, is
any neede: yet, let him not omitte in these bookes, his former
exercise, in marking diligently, and writing orderly out
his sixe pointes. And for translating, vse you your selfe, eue-
ry second or third day, to choise out, some Epistle *ad Atti-*
cum, some notable common place out of his Orations, or
some other part of Tullie, by your discretion, which your

Li. ii.

Scholer

The second booke teaching

Scholer may not know where to finde: and translate it you
your selfe, into plaine naturall Englishe, and then geue it
hym to translate into Latin agayne: allowing hym good
space and time to doe it, both with diligent heede, & good ad-
uise. Here his witte shall bee new set on worke: his
iudgment, for right choyce, trewlie tried: his memo^{rie}, for
sure reteining, better exercised, then by learning any thing
without the booke: and here, how much he hath profited, shall
plainly appeare. When he bringeth it translated vnto you,
bring you forth the place of Tullie: lay them together: com-
pare the one with the other: commend his good choise, & right
placing of wordes: shew his faultes iently, but blame them
not ouer sharply: for of such missings, gently admonished of,
procedeth glad & good heed taking: of good heed taking, sprin-
geth chiefly knowledge, which after, groweth to perfittnes,
if this order, be diligentlie vsed by the scholer, & iently hand-
led by the Master: for here shall all the hard pointes of Gra-
mer, both easilie, & surelie be learned vp: which, scholers in
common schooles, by making of Latines, be groping at, with
care, & feare, & yet in many yeares, they scarce can reach vnto
them. I remember, when I was yong, in the North, they
went to the Gramer schole, litle children: they came from
thence great lubbers: alwayes learning, and litle profiting:
learning without booke, euery thing, vnderstanding with in
the booke, litle, or nothing: Their whole knowledge, by lear-
ning without the booke, was tied onely to the ir tong & lips,
and neuer ascended vp to the braine & head, and therfore was
sone spitte out of the mouth againe: They were, as men al-
wayes going, but euer out of the way: and why? For th^{ir}
whole labo^r, or rather great toyle without order, was tuen
vaine idlenesse without profit. In deede, they toke great
paines about learning: but employed small labour in lear-
ning: When by this way prescribed in this booke, bringe
straight, plaine, & easie, the scholer is alwaies laboring with
pleasure, and euer going right on for ward with profit: Al-
wayes laboring I say, for, or he haue costred, parced, & twise
translated

the right way to the Latin tongue. 32

translated ouer by good aduise ment, marked out his six points by skilfull iudgement. he shall haue necessarie occasion, to read ouer euery lecture, a dosen times, at the least. Which, because he shall doe alwayes in order, he shal doe it alwayes with pleasure: And pleasure allureth loue: loue hath lust to laboꝝ: laboꝝ alwayes obtaineth his purpose, as most trewlye both Aristotle in his Rhetorick & Oedipus in Sophocles doe teach, saying, *πᾶν γὰρ ἐκπρόβουλον αἰὶνός ἐστι.* et: cet. and this oft reading, is the very right following, of that good counsell which Plinie doth geue to his frend Fuscus, saying, *Multum, non multa.* But to my purpose againe:

Rhet. a.
In Oedip.
Tyr.
Epist. lib 7

When, by this diligent, and speedie reading ouer, those forenamed good booke of Tullie, Terence, Caesar, and Liuius; and by this second kinde of translating out of your English; time shall breede skill, and vse shall bring perfection, then ye may trie, if ye will, your scholer, with the third kinde of translation: although the two first wayes, by mine opinion be, not onelie sufficient of them selues, but also surer, both foꝝ the Masters teaching, and scolars learninge; then this third way is: Which is thus. Write you in English, some letter, as it were from him to his father, oꝝ to some other frende, naturallie, according to the disposition of the child, oꝝ some tale, oꝝ fable, oꝝ plaine narration, according as Aphthonius beginneth his exercises of learning, and let him translate it into Latin againe, abiding in such place, where no other scholer may prompt him. But yet, vse you your selfe such discretion foꝝ choyce therein, as the matter may be within the compasse, both foꝝ wordes and sentences, of his former learning and reading. And now take heede, lest your scholer doe not better in some point, then you your selfe, except ye haue bene diligentlie exercised in these kindes of translating before:

I had once a pꝛofe here of, tried by good experience, by a deare frende of mine, when I came first from Cambzige, to serue the Quenes Maiestie, then Ladie Elizabeth, lying at woꝝthy Hyꝝ Ant. Denys in Cheston. Iohn Whitneye,

A. iij.

a yong

The second booke teaching

a yong Gentleman, was my bedfellow, who willing by good nature and prouoked by mine aduise, began to learne the Latin tong, after the order declared in thys booke. Whe he gan after Christmas: I red vnto hym Tullie *de Amicitia*, which hee did euery day twise translate, out of Latine into Englishe, and out of Englishe into Latine againe. About S. Laurence tide after, to proue how hee profited, I did chosse out Torquatus talke *de Amicitia*, in the latter end of the first booke *de finib.* because that place was, the same in matter, like in wordes & phrases, nigh to the forme and fashion of sentences, as hee had learned before in *de Amicitia*. I did translate it my selfe into plaine Englishe, and gaue it hym to turne into Latine: Which hee did, so choisly, so orderly, so without any great misse in the hardest pointes of Grammer, that some, in seven yeare in Grammer scholes, yea, & some in the Uniuersitie too, can not doe halfe so well. This worthy yong Gentleman, to my greatest græse, to the great lamentation of that whole house, and specially to that most noble Lady, now Quene Elizabeth her selfe, departed within few dayes, out of this world.

And if in any cause, a man may without offence of God speake somewhat vngodly, surely, it was some græse vnto mee, to see him hie so hastily to God, as hee did. A Court, full of such yong Gentlemē, were rather a Paradise thā a Court bpō earth. And though I had neuer Poeticall head, to make any verse, in any tong, yet either loue, or sorrow, or both, did wryng out of mee then, certaine carefull thoughtes of my good will towarde him, which in my mourning for him, set forth, more by chaunce, than either by skill or vse, into this kinde of misorderly meter.

Mine owne Iohn Whitney, now farewell, now death doth part vs twaine.

No death, but parting for a while, whom life shall ioyne againe.

Therefore my hart cease sighes and sobbes, cease sorrowes seede to sow.

Wherof no gaine, but greater græse, and hurtfull care may grow.

Yet

the ready way to the Latin tong. 33

Yet, when I thinke vpon such giftes of grace as God him lent,
My losse, his gaine, I must a while, with ioyfull teares lament.

Yong yeares to yeald such frute in Court, where seede of vice
is sowne.

Is somtime read, in some place seene, amongst vs seldome knowne.

His life he ledde, Christes lore to learne, with will to worke the
same,

He read to know, and knew to liue, and liued to praise his name.

So fast to frende, so foe to few, so good to euery wight,

I may well wishe, but scracely hope, agayne to haue in sight.

The greater ioy his life to me, his death the greater paine:

His life in Christ so surely set, doth glad my hart agayne:

His life so good, his death better, doe mingle mirth with care,
My spirite with ioy, my flesh with greife, so deare a frend to spare.

Thus God the good, while they be good, doth take, and leaue
vs ill.

That we should mend our sinfull life, in life to tary still.

Thus, we well left, be better rest, in heauen to take his place,

That by like life and death, at last, we may obtaine like grace.

Mine owne Iohn Whiteney againe farewell, a while thus parte
in twayne,

Whom payne doth part in earth, in heauen great ioy shall ioine
agayne.

In this place, as I procede farther, I wil now declare, by
whose authoritie I am lead, and by what reason I am mo-
ued to thinke, that this way of double translation out of one
tongue into an other, in eyther onelie, or at least chieslye, to
be exercised, speciall ye of youth, for the ready and sure ob-
taining of any tong.

There be six wayes appointed by the best learned men,
for the learning of tongues, and encrease of eloquence, as

1. *Translatio linguarum.*

2. *Paraphrasis.*

3. *Metaphrasis.*

4. *Epitome.*

5. *Imitatio.*

6. *Declamatio.*

The second booke teaching

All these be vsed, and commended, but in order, and for respectes: as person, habilitie, place, and time shall require. The first last, be fitter for the maister, then the scholar, for men, then for children: for the vniuersities, rather then for Grammer schooles: yet neuerthelesse, which is fittest in mine opinion, for our Schoole, and which is, either wholly to be refused, or partlie to be vsed for our purpose, I will by good authoritie, and some reason, I trust particularly of euery one, and largely inough of them all, declare orderly vnto you.

Translatio Linguarum.

ade. Or.

Translation, is easie in the beginning for the scholar, and bringeth also much learning and great iudgement to the Maister. It is most common, and most commendable of all other exercises for youth: most common, for all your constructions in Grammer schooles, be nothing els but translations: but because they be not double translations, as I doe require, they bring forth but simple and single commoditie, and because also they lacke the dayly vse of writing, which is the onely thing that breedeth deepe rote, both in the wit, for good vnderstanding, & in the memory, for sure keeping of all that is learned: Most commendable also, & that by the iudgement of all Authors, which intreat of these exercises. Tullie in the person of L. Crassus, whom he maketh his example of Eloquence and true iudgement in learning, doth, not onely praise specially, and chuse this way of translation for a young man, but doth also discommende and refuse his owne former wont, in exercising *Paraphrasin* & *Metaphrasin*. *Paraphrasis* is, to take some eloquent Oracion, or some notable common place in Latin, and expresse it wth other wordes. *Metaphrasis* is, to take some notable place out of a good Poete, and turne the same sence into metre, or into other wordes in Prose. Crassus, or rather Tullie, doth mislike both these wayes, because the Author, either Orator or Poete, had chosen out before, the fittest wordes and aptest com-

composition for that matter, and so he, in seeking other was
driven to use the worse.

Quintilian also preferreth translation before all other Quint. x.
exercises: yet having a lust, to dissent, from Tullie (as he doth
in very many places, if a man read his Rhetorick over ad
visedlie, and that rather of an envious mynde, then of any
iust cause) both greatlie commend *Paraphrasis*, crossing
spitefully Tullies iudgment in refusing the same: and so doe
Ramus & Tallæus euē at this day in Fraunce toe. But such
singularitye, in dissenting from the best mens iudgmentes.
in liking onelie their owne opinions, is much disliked of all
them, that ioyne with learning, discretion, and wisdomē.
For he that can neyther like Aristotle in Logicke and Phi
losophy, nor Tullie in Rhetoriko and Eloquence, will,
from these steppes, likely enough presume by like pride, to
mount hyper, to the misliking of greater matters: that is ey
ther in Religion, to haue a dissentious head, or in the com
mon wealth, to haue a facious hart: as I knewe one a stu
dent in Cambrige, who for a singularitye, began, first to dis
sent, in the scholes, from Aristotle, and sone after became a
peruerse Arian, agaynst Christ and all true Religion: and
studyed diligently Origene, Basilus, and S. Hierome, one
lie to gleane out of their woorkes, the pernicious heresses of
Celsus, Eunomius, and Heluidius, whereby the Church
of Christ, was so poisoned withall.

But to leaue these hye pointes of diuinitie: surelye, in
this quiet and harmeles controuersie for the liking, or mis
liking of *Paraphrasis* for a yong Scholer, euē as far, as Tul
lie goeth beyond Quintilian, Ramus, and Tallæus, in per
fite Eloquence, euē so much by mine opinion, come they
behynde Tullie, for true iudgment in teaching the same.

*Plinius secundus, a wise Senato: of great experience
excelently learned him selfe, a liberall Patrone of learned
men, and the purest wyter, in myne opinion, of all his age,
I except not Suetonius, his two scholemasters Quintilian
and Tacitus, nor yet his most excellent learned Uncle, the

*Plinius
Secundus.
Plinius de
dit Quin
tiliano
præceptor
suo, in ma
trimoniū
filiæ, 6000
numos.

The second booke teaching

Epist. lib. 6
7. li, Epist.

Elder Plinius, doth expresse in an Epistle to his frende Fuscus, many good wayes for order in studie: but he beginneth with translation, and preferreth it before all the rest: & because his wordes be notable, I will recite them.

Vtile in primis, ut multi precipiunt, ex Græco in Latinum, & ex Latino vertere in Græcum: Quo genere exercitationis, proprietas splendorq; verborum, apta structura sententiarum, figurarum copia, et explicandi vis colligitur. Præterea imitatione optimorum, facultas similia inueniendi paratur: & quæ legentem, fessellissent, transferrentem fugere non possunt. Intelligentia ex hoc, & indicium acquiritur.

We perceiue, how Plinie teacheth, that by this exercise of double translating, is learned, easily, sensiblye, by little and little, not onely all the hard congruities of Grammer, the choyce of aptest wordes, the right framing of wordes, & sentences, cumlines of figures and formes, fitte for euery matter, and proper for euery tounge, but that which is greater also, in marking daylye, and following diligently thus, the steppes of the best Authoys, like inuention of Arguments, like order in disposition, like utterance in eloquution, is easily gathered up: whereby your Scholer shall be brought not onely to like Eloquence, but also, to all true vnderstanding and right iudgement, both for writing and speaking. And where Dionys. Halicarnassæus hath written two excellent bookes, the one, *de delectu optimorum verborum*, the which, I feare, is lost, the other, of the right framing of wordes and sentences, which doth remaine yet in Græke, to the great profite of all them, that trawlye studie for Eloquence: yet this waye of double translating, shall bring the whole profite of both these bookes to a diligent scholer, and that easilye and pleasantlye, both for fitte choyce of wordes, and apt composition of sentences. And by these authorities and reasons am I moued to thinke, this way of double translating, either onely or chiefly, to be fittest, for
the

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the speedy & perfect attaining of any tong. And for speedy attayning, I durst venture a good wager, if a scholar, in whom is aptnes, loue, diligence, & constancie, would but translate, after this sort, one litle booke in Tullie, as *de senectute*, with two Epistles, the first *ad Q. Fra.* the other *ad Lentulum*, the last saue one in the first booke: that scholar, I say, should cum to a better knowledge in the Latin tong, then the most part doe that spend foure or five yeares, in tossing all the rules of Grammer in common scholes. In dede this one booke with these two Epistles, is not sufficient to affourde all Latin wordes (which is not necessary for a yong scholar to know) but it is able to furnish him fully, for all pointes of Grammer, with the right placing, ordering, & vse of wordes in all kinde of matter. And why not? for it is read, that Dio. Prussæus, that wise Philosopher, & excellēt orator of at his time, did come to the great learning & vterance that was in him, by reading, and folowing onely two bookes, Phædrus Platonis, and Demosthenes most notable oration, *pro paphlagia*. And a better and surer example herein may be, our most noble Quene Elizabeth, who neuer took yet, Greeke nor Latin Grammer in her hand, after the first declining of a noun and a verbe, but onely by this double translating of Demosthenes and Hocrates dayly without missing euery forenone, and likewise some part of Tullie euery afternoon, for the space of a yeare or two, hath attained to such a perfecte understanding in both the tongues, and to such a ready vterance of the Latin, and that wyth such a iudgement, as they be fewe in number in both the vniuersities, or els where in Englande, that be, in both tongues, comparable with her Maiestie. And to conclude in a short rovine, the commodities of double translation, surilie the minde by dayly marking, first, the cause and matter: then, the wordes and phrases: next, the order and composition: after, the reason and argumentes: then, the formes and figures of both the tongues: lastly, the measure and compasse of euery sentente, must needs by little and little,

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draw vnto it the like shape of eloquence, as the authoꝝ both vse, which is read.

And thus much foꝝ double translation.

Paraphrasis.

Lib.x.

Paraphrasis, the second point, is, not onely to expresse at large with moe wordes, but to strine and contend (as Quintilian sayth) to translate the best latin authoꝝ, into oꝝther latin wordes, as many oꝝ there aboutes.

This waie of exercise was vsed first by C. Crabo, and taken bp foꝝ a while, by L. Crassus, but sone after, bypon betwe pꝛofe thereof reiecte iustlye by Crassus and Cicero yet allowed and made sterling agayne by M. Quintilian: neuerthelesse, shortlye after, by better assaye, disallowed of his owne scholer Plinius Secundus, who termeth it rightly thus, *Audax contentio*. It is a bold comparison in dede to thinke to say better, then that is best. Such turning of the best into worse, is much like the turning of good wine, out of a fayre sweete flaggon of siluer, into a foule mustye bottle of leather: oꝝ, to turne pure gold and siluer, into foule brasse and copper.

Such kinde of *Paraphrasis*, in turning, chopping, and chaunging, the best to worse, either in the minde oꝝ schooles, (though M. Brokke and Quintilian both say the contrary) is much disliked of the best and wisest men. I can better allow an other kinde of *Paraphrasis*, to turne rude and barbarous, into pꝛoper and eloquent: which neuerthelesse is an exercise, not fitte foꝝ a scholer, but foꝝ a perfitte master, who in plenty hath good choyce, in copie hath right iudgment, and groundes skill, as did appeare to be in Sebastian Castalio, in translating Kemppes booke *de imitando Christo*.

Vnto followe Quintilianus advise foꝝ *Paraphrasis*, were euen to take payne, to seeke the worse and fowler way, when the playne and sayer is occupied befoꝝe your eyes.

The olde and best authoꝝ that euer wrote, were content

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tent if occasion required to speake twice of one matter, not to chaunge the wordes, but *πρὸς*, that is, worde for worde to expresse it agayne. For they thought that a matter, well expressed with fitte wordes and apte composition, was not to be altered, but liking it well their selues, they thought it woulde also be well allowed of others.

A schollemaster (such a one as I require) knoweth that I say true.

He readeth in Homer, almost in euery booke, and specially in *Secundo, et nono Iliados*, not onely some verses, but whole leaues, not to be altered with new, but to be vttered with the olde selfe same wordes. Homerus. λ. { 2. 9.

He knoweth that Xenophon, writing twice of Agesilaus, once in his life, agayne in the history of the Graekes, in one matter, keepeth alwayes the selfe same wordes. He doth the like, speaking of Socrates, both in the beginning of his *Apologie*, and in the last end of *ἀπομνημονευμάτων*. Xenophō.

Demosthenes, also in 4. *Phillippica*, doth borrowe his owne wordes vttered before in his oration *de Chersoneso*. He doth the like, and that moze at large, in his orations, against Andration and Timocrates. Demosthenes.

In Latin also, Cicero in some places, and Virgil in moze, doe repeat one matter, with the selfe same wordes. These excellent authoꝝ, did thus, not for lacke of wordes, but by iudgement and skill, whatsoeuer other moze curious, and lesse skillfull, doe thinke, saye, and doe. Cicero. Virgilius.

Paraphrasis neuerthelesse hath good place in learning, but not, by mine opinion, for any scholler, but it is onely to be left to a perfite Maister, either to expound openly a good authoꝝ withall, or to compare privately, for his owne exercise, how some notable place of an excellent authoꝝ, may be vttered with other fitte wordes: but if ye alter also, the composition, forme, and order, than that is not *Paraphrasis*, but *Imitatio*, as I will fully declare in fitter place.

The scholer shall winne nothing by *Paraphrasis*, but onelie, if we may beleaue Tullie, to chuse woyle wordes, to

A. iij.

place

The second booke teaching

place them out of order, to feare ouermuch the iudgement of the maister, to mislike ouermuch the hardnes of learning, and by vse, to gather by faultes, which hardlye wil be left of agayne.

The maister in teaching it, shall rather encrease his owne labour then his scholers profite: for when the scholler shall bying vnto his maister a peece of Tullie, or Caesar, turned into other latin, then must the maister come to Quintilians goodly lesson *de Emendatione*, which, (as he sayth) is the most profitable part of teaching: but not in myne opinion, and namelye for youth in Grammer scholes. For the maister now taketh double paynes: first, to marke what is amisse: agayne, to inuent what may be sayd better. And here perchaunce, a very good maister may easily both de- ceine himselfe, and lead his schollers into error.

It requireth greater learning, and deeper iudgement, then is to be hoped for at any scholemasters hand: that is, to be able alwayes learnedly and perfectly.

Mutare quod ineptum est:

Transmutare quod peruersum est:

Replere quod deest:

Detrahere quod obest:

Expungere quod inane est.

And that, which requireth more skill, and deeper consi- deration.

Premere tumentia:

Extollere humilia:

Astringere luxuriantia:

Componere dissoluta.

The maister may here onette stumble, and perchaunce faule in teaching, to the marring & marning of the Scho- ler in learning, when it is a matter, of much reading, of great

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great learning and tryed iudgement, to make trow difference betwixt.

Sublime, et Tumidum:

Grande, et immodicum:

Decorum, et ineptum:

Perfectum, et nimium.

Some men of our time, counted perfecte maisters of eloquence, in their own opinion the best, in other mens iudgements very good, as Omphalius euery where, Sadoletus in many places, yea also my frende Oforius, namely in his Epistle to the Quene & in his whole booke *de Insticia*, haue so ouer reached theselues, in making trow difference in the poyntes afoze rehearsed, as though they had bene brought by in some schole in Asia, to learne to decline, rather the in Athens with Plato, Aristotle, and Demosthenes, (from whence Tullie fetched his eloquence) to vnderstand, what in euery matter, to be spoken or written on is, in very deede, *Nimum, Satis, Parum*, that is soz to say, to all considerations, *Decorum*, which, as it is the hardest point in all learning, so is it the fairest and onely marke, that scholars, in all their study, must alwayes shote at, if they purpose an other day to be, either sound in Religiō, or wise and discrete in any vocation of the common wealth.

Agayne in the lowest degre, it is no low poynte of learning and iudgement soz a Scholemaister, to make true difference betwixt.

Humile & depressum:

Lene & remissum:

Siccum & aridum:

Exile & macrum:

Inaffectatum & neglectum.

In these pointes, some louing Melancthon well, as he was well woorthy, but yet not considering well noz wisely,

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how he of nature, and all his lyfe and studie by iudgement was wholly spent in *genere disciplinabili*, that is in teachyng, reading, and expounding playnly and aptly schole matters and therefore imployed therunto a fitte sensible and calme kynde of speaking and wryting, some I say, with very well lyuing, but not with very well weying Melancthones doinges, doe frame themselves a stile, colde, leane, & weake, though the matter be neuer so warme & earnest, not much unlike vnto one, that had a pleasure, in a roughe, raynie winter day, to cloth him selfe with nothing els, but a demie bukram cassok, plaine without plaites, and single without lynning: which will neither beare of winde nor wether, not yet keepe out the sunne in any hote day.

Paraphra-
sis in vse of
teaching,
hath hurt
Melanct-
hons stile
in wryting.

Some suppose, and that by good reason, that Melancthon him selfe came to this low kinde of wryting, by vsing ouer much *Paraphrasis* in reading: For studying thereby to make euery thing streight and easie, in smothering and plainning all things too much, neuer leaueth, while the sence it selfe be left, both lowse and leasie. And some of those *Paraphrasis* of Melancthon be set out in Printe, as *Pro Archia Poeta*, & *Marco Marcello*. But a scholer, by myne opinion, is better occupied in playing or sleeping, than by spending time, not onely vayne but also harmefully, in such a kynde of exercise.

Cicero.

Demosthe-
nes.

If a Maister would haue a perfecte example to followe, how, in *Genere sublimi*, to auoyde *Nimum*, or in *Mediocris*, to attayne *Satis*, or in *Humili*, to eschew *Parum*, let hym read diligently for the first, *Secundam Phillippicam*, for the meane *De Natura Deorum*, and for the lowest, *Partitiones*. Or if in an other tong, ye looke for like example, in like perfection, for all those three degrees, read *Pro Ctesiphonte*, *Ad Leptinem*, & *Contra Olympiodorum*, and what witte, Arte, and diligence is hable to affourde, ye shall plainly see.

Joan Smt.

For our time, the odder man to perforce all these perfectly, what so euer he doth, and to know the way to doe them skillfully, when so euer he list, is in my poore opinion, Io-
annes

annes Sturmius.

We allso counelleth all scholers to be ware of *Paraphrasis*, except it be from worse to better, from rude and barbarous, to proper and pure Latin, and yet no man to exercise that neyther, except suche one as is already furnished with plenty of learning, and grounded with stedfast iudgement before.

All these faultes, that thus many wise men doe finde with the exercise of *Paraphrasis*, in turning the best Latin, into other, as good as they can, that is, ye may be sure, into a great deale worse, than it was, both in right choyce for propriety, and true placing, for good order is committed also commonly in all common scholes, by the schoolmasters, in tossing and troubling yong wittes (as I sayde in the beginning) with that bocherly feare in making of Latins.

Wherefore, in place of Latines for yong scholers, and of *Paraphrasis* for the masters, I would have double translation specially used. For, in double translating a perfite peece of Tullie or Caesar, neyther the scholer in learning, nor the Master in teaching can erre. A true touchstone, a sure metwand yett before both they eyes. For all right congruities: propriety of wordes: order in sentence: the right imitation, to inuent good matter, to dispose it in good order, to confirme it with good reason, to expresse any purpose fitly and orderly, is learned thus, both easely and perfittly: Yea, to misse somtyme in this kynde of translation, bringeth more profit, than to hit right, eyther in *Paraphrasi* or making of Latins. For though ye say well, in a Latin making, or in a *Paraphrasis*, yet you being but in doubt, and uncertayne whether ye say well or no, ye gather and lay up in memory, no sure fruite of learning thereby: But if ye fault in translation, ye are easely taught, how perfittly to amende it, and so well warned, how after to eschew, all such faultes agayne.

Paraphrasis therefore, by myne opinion, is not meete for Grammar scholes: nor yet very fitt for yong men in the

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vniversitie, vntill studie and tyme haue bzied in them, per-
fite learning, and stedfast iudgement.

There is a kynde of *Paraphrasis*, which may be vsed,
without all hurt, to much pzooffit: but it serueth onely the
Greeke and not the Latin, noz no oher tong: as, to alter *lin-
guam Ionicam aut Doricam* into *meram Atticam*: A notable
example there is left vnto vs by a notable learned man Di-
ony: Halicarn: who, in his booke, *περί σωταξιος*, doth
translate the goodly story of *Candaules* and *Gyges* in 1. *Ac-
rodoti*, out of *Ionica lingua*, into *Atticam*. Reade the place,
and ye shall take both pleasure and pzooffit, in conference
of it. A man, that is exercised in reading, Thucydides, Xe-
nophon, Plato, and Demosthenes, in vsing to turne like
places of Herodotus, after like sort should shortly come to
such a knowledge, in vnderstanding, speaking, and wy-
ting the Greeke tong, as fewe oz none hath yet atteyned in
England. The like exercise out of *Dorica lingua* may be al-
so vsed, if a man take that little booke of Plato, *Timaeus Lo-
crus*, *De Animo et natura*, which is wyritten *Dorice*, and turne
it into such Greeke as Plato vseth in other wykes. The
booke, is but two leaues, and the labour would be but two
weekes: but surely the pzooffit, for easie vnderstanding, and
trewe wyting the Greeke tonge, would conteruayle with
the toyle, that som men taketh, in otherwise coldly reading
that tonge, two yeares.

And yet, for the latin tonge, and for the exercise of *Para-
phrasis*, in those places of Latin, that can not be bettered, if
som yong man, excellent of witte, corragious in will, lusty
of nature, and desirous to contend euen with the best latin,
to better it, if he can, surely I commend his forwardnesse,
and for his better instruction therein, I will set before him,
as notable an example of *Paraphrasis*, as is in Recorde of
learning. Cicero him selfe, doth contende in two sondry
places, to expresse one matter, with diuerse wordes: and
that is *Paraphrasis*, sayth Quintilian. The matter I sup-
pose, is taken out of *Panaetias* and therefore being transla-

ted

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fed out of Greeke at diuers times, is vttered for his purpose, with diuers wordes and formes: which kinde of exercise, for perfecte learned men, is very profitable.

2. De finib.

- a. Homo enim Rationem habet à natura menti datam, qua, et causas rerum & consecutiones videt, & similitudines transfert, & diuina coniungit, & cum praesentibus futura copulat, omnemq; complectitur vitae consequentis statum b. Eademq; ratio facit hominem hominum appetentem, cumq; his, natura, & sermone & usu cōgruentem: ut profectus à charitate domesticorū ac suorum, currat longius, & se implicet: primò Ciuū, deinde omnium mortalium societate: utq; non sibi soli se natū meminerit, sed patria, sed suis, ut exigua pars ipsi relinquatur. c. Et quoniā eadem natura cupiditatem ingenuit homini veri inueniendi, quod faciliē apparet, cum vacui curis, etiam quid in caelo fiat, scire auemus. &c.

1. Officiorum.

- a. Homo autem, qui rationis est particeps, per quam consequentia cernit, & causas rerum videt, earumq; progressus, & quasi antecessiones non ignorat, similitudines comparat, rebusq; praesentibus adiungit, atq; annectit futuras, facile totius vitae cursum videt, ad eamq; degendam preparat res necessarias. b. Eademq; natura vi rationis hominem conciliat homini, & ad Orationis, & ad vitae societatem: ingeneratq; imprimis precipuum quendam amorem in eos, qui procreati sunt, impellatq; ut hominum catus & celebrari inter se, & sibi obediri velit, ob easq; causas, studeat parare ea, qua suppedient ad cultum & ad victum, nec sibi soli, sed coniungi, liberis, ceterisq; quos charos habeat, tueriq; debeat c. Quae cura exuscitat etiam animos, & maiores ad rem gerendam facit: imprimisq; hominis est propria viri inquisitio atq; inuestigatio: ita cum sumus necessarijs negotijs curisq; vacui, sum auemus aliquid videre, audire, addiscere, cognitionemq; rerum mirabilium. &c.

The second booke teaching

The conference of these two places, conteyning so excellent a piece of learning as this is, expressed by so worthy a witte, as Tullies was, must needs bring great pleasure and profit to him, that maketh trew counte, of learning and honesty. But if we had the Greeke Autho^r, the first patterne of all, and therby to see, how Tullies witte did worke at diuerse times, how out of one excellent Image, might be framed two other, one in face & saueur, but somewhat differing in forme, figure, & colour, surely, such a piece of worke manship compared with the Paterne it selfe, would better please the eyes of honest, wise, and learned myndes, than two of the fairest Venuses, that euer Apelles made.

And thus much, for all kinde of *Paraphrasis*, fitte or unfit, for Scholers or other, as I am led to thinke, not onely, by mine owne experience, but chiesly by y^e authoritie & iudgement of those, whom I my selfe would gladly see follow, and doe counsell all myne to doe the same: not contending with any other, that will other wise either thinke or doe.

Metaphrasis.

Plato in
Phadone.

This kinde of exercise is all one with *Paraphrasis*, saue it is out of verse, either into prose, or into some other kinde of meter: or els, out of prose into verse, which was Soerates exercise and pastime (as Plato reporteth) when he was in prison, to translate *Aesopes Fables* into verse. Quintilian doth greatly praise also this exercise: but because Tullie doth disallow it in yong men, by myne opinion, it were not well to vse it in Grammer Schooles, euen for the selfe same causes, that he recited against *Paraphrasis*. And therfore, for the vse and misuse of it, the same is to be thought, that is spoken of *Paraphrasis* before. This was *Salpitiuss* exercise: and he gathering by therby, a poeticall kinde of talke, is iustly named of Cicero *grandis et Tragicus Orator*: which I thinke is spoken, not for his praise, but for other mens warning, to eschew the like fault. Yet neuertheles, if our scholemaster for his owne instruction, be desirous, to see a perfect example here

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hereof, I will recite one which I thinke, no man is so bold, to say, that he can amende it: & that is Chryses the priestes Oracion to the Greekes, in the beginning of Homers Ilias, turned excellently into prose by Socrates himselfe, and that advisedly and purposely for other to follow: and therefore he calleth this exercise, in the same place, *μίμησις*, that is, *Imitatio*, which is most true: but in this booke, for teaching sake, I will name it *Metaphrasis*, reteyning the word, that all teachers in this case, doe vse.

Homerus. I. Iliad.

ὁ γὰρ ἦλθε βοῶς ἐπὶ νῆας ἀχαιῶν:
 λυσόμενος τε θυγάτρα, φέρων τ' ἀπειρίσι' ἄποινα:
 εἴματα ἔχων ἐν χερσὶν ἐκηδόλου Ἀπόλλωνος,
 χρυσῶ ἀνὰ σκήπτρῳ: καὶ ἐλίσσει πάντας ἀχαιοὺς.
 Ἀτρεΐδᾳ δὲ μάλιστα, δῶκε κοσμήτορι λαῶν.
 Ἀτρεΐδᾳ τε καὶ ἄλλοι ἐὼν κημέεισ' Ἀχαιοί,
 ὑμῖν μὲν θεοὶ δοῖεν ὀδύμπια δώματ' ἔχοντες,
 ἐκπύρσαι Πριάμοιο πόλιν, ἔνδ' ὀικαδ' ἰκέσθαι.
 παῖδᾳ δὲ μοι λύσατε φίλῳ, τὰδ' ἄποινα δέχισθε,
 ἄξιοι Διὸς υἱὸν ἐκηδόλου Ἀπόλλωνα.
 ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί
 αἰδοῦντάς τ' ἱερῆα, καὶ ἀγλαὰ δέχσθαι ἄποινα.
 ἀλλ' ὅκ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦν δ' ἀνὴρ θυμῷ,
 ἀλλὰ κακῶς ἀφίξ, κρατερὸν δ' ἐπὶ μῦθον ἔειπε:
 μὴ σε γέρον κοίλῃσιν ἐγὼ παρὰ νηυσὶ κίχην,
 ἢ νῦν δ' ἡβιῶντα, ἢ ὕστερον αὖθις ἰόντα,
 μὴνύ τι οὐ χραίσμῃ σκήπτρον καὶ εἶμα θεοῖο.
 τί μ' ἐγὼ οὐ λύσω, πρὶν μιν καὶ γῆρας ἔπρσιν,
 ἡμετέρῳ ὀνὶ δίκῃ, ἐν Ἀργεὶ τηλόθι πατρὸς
 ἰσὺν ἐποιοχόμενῳ, καὶ ἐμὸν λῆχος ἀντιώσασθαι.
 ἀλλ' ἴθι, μή μ' ἐρεθίζε, σαώτερος ὥς κε νεῖαι.
 ὥς ἔφατ', ἔδδον δ' ὁ γέρον, καὶ ἐπείθειτο μῦθῳ.
 βῆ δ' ἀκίων παρὰ βῆτα πολυφλοίσβοιο θαλάσσης.
 πολλὰ δ' ἔπρτ' ἀπάνευθε κίων ἤρ' ἄθ' ὁ γεραίος
 Ἀπόλλωνι ἀνακτὶ, τὸν ἡυχομένος τέκε λήτω.

The second booke teaching

κλύθι μοι ἀργυρότοξ', ὅς χρυσίῳ ἀμφιβέβηκας,
κίλλαν τε ζαδίῳ, τινειδοίό τε ἱρι ἀμασσο
Σμινθεῦ, ἥ ποτ' ἐρι χαρίεντ' ἐπὶ νηὸν ἔριψα,
ἥ ἐι δὴ ποτ' ἐρι κατὰ πτόμα μηρ' ἔκρηα
ταίρων, ἢ δ' ἀγῶν, τόδε μοι κρήνην ἔειδ' ὥρ.
τίσσαν Δαναοὶ ἐμὰ δάκρυα σῶσι βίλεσιν.

Socrates in 3. de Rep. sayth thus,

Φράσω γὰρ ἄνευ μέτρου,
οὐ γάρ εἰμι ποιητικός.

ἦλθεν ὁ χρῦσος, τῆς τε θυγατρὸς λύτρα φέρων, καὶ ἰκέτης τῶν ἀχαιῶν,
μάλιστα δὲ τῶν βασιλέων: καὶ εὐχετο, ἵκετοίς μὲν τοὺς θεοὺς δοῦν
ἐλόντας τῷ τρώϊαν, αὐτοὺς δὲ σωθῆναι, τῷ τε θυγατέρα οἱ αὐτῷ
λύσαι, δεξαμένους ἄποινα, καὶ τὴν θεὸν αἰδεσδέντας. Τοιαῦτα δὲ εἰ-
πόντος αὐτοῦ, οἱ μὲν ἄλλοι ἐπέβοντο καὶ σωήνοιν. ὁ δὲ Ἀγαμέμνων
ἠγρίσκειν, ὅτε μὲν ἄλλος νυῖτ' ἀπιέναι, καὶ αὖτις μὴ ἔλθῃν, μὴ αὐτῷ
τό, τε σκῆπτρον καὶ τὰ τοῦ θεοῦ σέμματα οὐκ ἐπαρκέσοι. πρὶν δὲ λυ-
θῆναι αὐτῷ θυγατέρα, ἐν Ἀργεὶ ἔφη γράσσειν μετὰ οὗ. ἀπιέναι δὲ
ἐκέλευε, καὶ μὴ ἐρεθίζειν, ἵνα σῶς δικάδα ἔλθοι. ὁ δὲ πρεσβύτης ἀκού-
σας, εἰδὼς τε καὶ ἀπὸ σιγῆς. ἀποχωρήσας δ' ἐκ τοῦ στρατοῦ,
πολλὰ τῷ Ἀπόλλωνι εὐχετο: ἴαός τε ἐπωνυμίας τοῦ θεοῦ ἀνακαλῶν, καὶ
ὑπομιμνήσκων καὶ ἀπαγῶν, εἴ τι πρόποτε ἢ ἐν γαῶνι οἰκοδομήσειν, ἢ
ἐν ἱερῶν θυσιαῖς κεχαρισμένον δωρήσαιο, ὧν δὴ χάριν κατεύχετο
τίσαι τοὺς Ἀχαιοὺς τὰ δάκρυα τοῖς ἐκφνευ βέλεσιν.

To compare Homer and Plato together, two wonders
of nature, and arte for witte and eloquence, is most pleasant
and profitable, for a man of ripe iudgement. Platos turning
of Homer in this place, both not ride a loft in Poeticall
termes, but goeth low and soft on foote, as prose and *Pede-
stris oratio* should doe. If Sulpitius had had Platos cōsidera-
tion, in right vsing this exercise, he had not deserued the
name of *Tragicus Orator*, who should rather haue studied to
expresse *vim Demosthenis*, than *furorē Poeta*, how good so
euer he was, whom he did follow.

And therfore would I haue our Scholemaster wey well
togi

the right way to the Latin tong. 41

together Homer and Plato, and marke diligentlve these foure poyntes, what is kept: what is added: what is left out: what is chainged, either, in choise of wordes, or forme of sentences, which foure poyntes be the right toles, to handle like a workeman, this kinde of worke: as our Scholer shall better vnderstand, when he hath beene a good while in the Uniuerstie: to which time and place, I chiefly remitte this kinde of exercise.

And because I euer thought examles to be y best kinde of teaching, I will recite a golden sentece out of that Poete, which is next vnto Homer, not onely in time, but also in worthines: which hath beene a paterne for many worthy wittes to followe, by this kinde of *Metaphrasis*. But I will content my selfe, with foure workmen, two in Greke, and two in Latin, such, as in both the tonges, wiser & worthier, can not be looked for. Surely, no stone set in golde by most cunning workmen, is in deede, if right count be made, more worthy the looking on, than this golden sentece, diuersly wrought vpon, by such foure excellent Masters.

Hesiodus. 2.

1. οὗτος ὡρὶ πανάριστος, ὃς αὐτὸς πάντα νοήσας
φρασσάμενος, τὰ κ' ἐπείτα καὶ εἰς τέλος ἔστιν ἀμείνων:
2. ἰδὼλός δ' αὖ κακείνος, ὃς οὐ εἰποντι πίθηται:
3. ὃς δὲ καὶ μήτ' αὐτὸς νοεῖ, μήτ' ἄλλου ἀκούων
ὃν θυμῷ βάλλεται, ὃ δ' αὖτ' ἀχρήσιος ἀνὴρ.

¶ Thus rudely turned into
base Englishe.

1. That man in wisedome passeth all,
to know the best who hath a head:
2. And meetely wise ecke counted shall,
who yeldes him selfe to wise mens read:
3. Who hath no witte, nor none will heare,
amonges all fooles the bell may beare.

Nj.

Sophocles

14 . The second booke teaching

Sophocles in Antigone.

1. Φημ' ἔγωγε, προσβύσαν πολὺ
Φυῶν τὴν ἀνδρα, πάντ' ἐπιστήμης πλέω:
2. εἰ δ' οὖν (φιλεῖ γὰρ τοῦτο μὲν ταῦτα ρέπειν)
καὶ τῶν λεγόντων ἐν καλὸν τ' μανθάνειν.

Marke the wisdom of Sophocles, in leaving out the last sentence, because it was not comely for the sonne to bse it to his father.

D. Basileus in his exhortation to youth.

Μένειν δὲ τοῦ Ησίοδου, ὃς φησὶ, ἀριστον μὲν εἶναι τὴν παρ' ἑαυτοῦ τὰ δέοντα ξυνορῶντα: 2. Εὐδὸν δὲ χάριν, τὴν τριῶν παρ' ἐτίρων ὑποδείχθαι ἐπαιδμον: 3. Τὸν δὲ πρὸς αὐτὸν ἔλεγον ἐπιτηδεῖον, ἀχρεῖον εἶναι πρὸς ἅπαντα.

M. Cic. Pro A. Cluentio.

1. Supicntissimum esse dicunt eum, cui, quod opus sit, ipse veniat in mentē: 2. Proxime accedere illum, qui alterius bene inuentis obtemperet. 3. In stultitia contra est: minus enim stultus est is, cui nihil in mentem venit, quàm ille, qui, quod stultè alteri venit in mentem comprobatur.

Cicero doth not playnly expresse the last sentence, but doth inuent it fitly for his purpose, to taunt the folly and simplicitie in his aduersary *Actius*, not weying wisely the subtle doinges of *Chrysogonus* and *Stasennus*.

Tit. Linius in Orat. Minutij. Lib. 22.

1. Sape ego audini milites: eum primum esse virum, qui ipse consulat, quid in rem sit: 2. Secundum eum, qui bene monenti obediat: 3. Qui, nec ipsi consulere nec alteri parere scit, eum extremi esse ingenij.

Potw

the ready way to the Latin tongue. 42

Now, which of all these foure, Sophocles, S. Basil, Cicero, or Liue, hath exprested Hesiodus best, the iudgement is as hard, as the workmanship of every one is most excellent in deede. An other example out of the Latin tongue also I will recite, for the worthines of the workman thereof, and that is Horace, who hath so turned the beginning of Terence Eunuchus, as doth worke in me, a pleasant admiration, as oft so euer, as I compare those two places together. And though every Maister, & every good Scholer too, doe know y^e places, both in Terence & Horace, yet will I set them here in one place together that with more pleasure they may be compared together.

Terentius in Eunuchus.

Quid igitur faciam? non eam? ne nunc quidem cum accersor ultro? an potius ita me coparem, non perpeti meretricum contumelias? exclusit: reuocat, redeam? non, si me obsecret. **PARMENO** a little after Here, quæ res in se neq; consilium neq; modum habet vllum, eam consilio regere non potes. In Amore hæc omnia insunt vitia, iniuriæ, suspiciones, inimicitia, induciæ, bellum, pax rursus. Incerta hæc si tu postules ratione certa facere, nihilo plus agas, q̃ si des operam, vt cum ratione insanias.

Horatius. lib. Scr. 2 Saty. 3.

*Nec nunc cum me vocet ultro,
Accedam? an potius mediter finire dolores?
Exclusit: reuocat, redeam? non si obsecret. Ecce
Seruus non Paulo sapientior: O Here quæ res
Nec modum habet, neq; concilium, ratione modog̃,
Tractari non vult. In amore, hæc sunt mala, bellum,
Pax rursus: hæc si quis tempestatis propè ritu
Mobilia, et cæca fluitantia sorte, labores
Reddere certa, sibi nihilo plus explicet, ac si
Insanire paret certa ratione, modog̃.*

54 . The second booke teaching.

This exercise may bring much profite to ripe heads, and stay iudgements: because in traueyling in it, the minde must needs be very attentive, and busily occupied, in turning and tossing it selfe many wayes, and conferring with great pleasure, the varietie of woꝝthe wittes and iudgements together: But this harme may soon come ther by, and namely to yong Scholers, lesse, in seeking other woꝝdes, and he to forme of sentences, they chaunce vpon the worse: for the which onely cause, Cicero thinketh this exercise not to be fitte for yong men:

Epitome

This is a way of studie, belonging rather, to matter, then to woꝝdes: to memoꝝie, then to vtterance: to those that be learned alreadye, and hath small place at all amonges yong scholers in Grammer schooles. It may profite priuately some learned men, but it hath hurt generally learning it selfe very much. For by it we haue lost whole Trogus, the best part of T. Liuius, the goodly Dictionarie of Pompeius festus, a great deale of the Ciuill lawe, and other many notable bookes, for the which cause, I doe the more mislike this exercise both in olde and yong.

Epitome, is good priuatelie for him selfe that doth worke it, but ill commonlye for all other, that vse other utensilaboz therein: a lillie pore kinde of studie, not vnlike to the boing of those pore folke, which neyther till, noꝝ sowe, noꝝ reape themselves, but gleane by stealth, vpon other mens groundes. Such haue empty barnes for deare peares.

Grammer schooles haue fewe *Epitomes* to hurt them, except *Epitheta Textoris*, and such beggarlye gatheringes, as *Horman*, *Whittington*, and other like vulgaris for making of latines: yea I doe wishe, that all rules for yong scholers, were shorter then they be. For without doubt, *Grammatica* it selfe, is sooner and surer learned by examples of good authoꝝs, then by the naked rebolles of *Grammarians*. *Epitome* hurteth more, in the vniuersities and studie of Philosophy:

loſophie; but moſt of all, in diuinitie it ſelfe.

In deepe bookes of common places be very neceſſary, to induce a man, into an orderly generall knowledge, how to referre orderly all that he readeth, *ad certa rerum Capita*. and not wander in ſtudy. And to that end did P. Lombardus the Maſter of ſentences and Phil. Melancthon in our dayes, write two notable bookes of common places.

But to dwell in *Epitomes* and bookes of common places, and not to binde him ſelfe dayly by ordeyle ſtudy, to reade with all diligence, principally the holieſt Scripture, and withall, the beſt Doctours, and ſo to learne to make true difference betwixt the authoritie of the one, and the Counſell of the other, maketh ſo many ſwarming, and ſunburnt miniſters as we haue, whoſe learning is gotten in a ſommer heate, and waſhed away, with a Chriſtmas ſnowe againe: who neuertheleſſe, are leſſe to be blamed, then thoſe blinde buſſardes, who in late yeares, of wilfull maliciousneſſe, would neither learne them ſelues, nor could teach others, any thing at all.

Paraphraſis hath done leſſe hurt to learning, then *Epitome*: for no *Paraphraſis*, though there be many, ſhall ever take away Dauids *Psalter*. *Erasmus Paraphraſis* being neuer ſo good, ſhall neuer baniſhe the newe Teſtament. And in an other ſchoole, the *Paraphraſis* of Bocardus, or Sanibricus, ſhall neuer take Ariſtoteles *Rhetorike*, nor Horace *de Arte Poetica*, out of learned mens handes.

But as concerning a ſchoole *Epitome*, he that would haue an example of it, let him reade Lucian *περί κόλλων* which is the very *Epitome* of Iſocrates oration *de laudibus Helena*, whereby he may learne, at the leaſt, this wiſe leſſon, that a man ought to beware, to be ouer bolde, in altering an excellent mans worke.

Neuertheleſſe, ſome kinde of *Epitome* may be uſed, by men of ſkilfull iudgement, to the great proffit alſo of others: As if a wiſe mā would take Halles *Chronicle*, were much good matter is quite marde with Indenture Engliſhe, and

The second booke teaching

first change, strange and inkhorne termes into proper, and commonlie vsed wordes: next, specially to weede out that, that is superfluous and iole, not onely where wordes bee vayne ly heaped one vpon an other, but also where manye sentences of one meaning, be so clowted vp together, as though M. Hall had bene, not wrighting the storie of England, but varying a sentence in Ditchling Schoole: surely a wise learned man, by this way of *Epitome*, in cutting away wordes and sentences, and diminishing nothing at all of the matter, should leaue to mens vse, a storie, halfe as much as it was in quantitie, but twice as good as it was, both for pleasure, and also commoditie.

An other kinde of *Epitome* may be vsed likewise very well, to much profite. Some man, eyther by lustines of nature, brought by ill teaching, to a wrong iudgement, is ouer full of wordes and sentences, and matter, & yet all his wordes be proper, apt, & wel chose: all his sentences be round, & trimly framed: his whole matter grounded vpon good reason, & stuffed with full arguments for his intent & purpose: yet when his talk shalbe heard, or his writing be read, of such one as is either of my two dearest frendes, M. Haddon at home or Ioh. Sturmius in Germanie, that *Nimium* in him, which soles and vnlearned will most commend, shall either of these two, bite his lippe, or shake his head at it.

This fulnes as it is not to bee misliked in a yong man, so in farther age, in greater skill, and wayghtyer assayes, is to be tempered, or els discretion and iudgement shall seeme to bee wanting in him. But if hys style be still ouer rancke and lustie, as some men being neuer so old and spent by yeares, will still be full of youthfull conditions, as was Syr F. Brian, and euermore would haue beene: such a ranck and full writer, must vse, if he will doe wisely the exercise of a very good kinde of *Epitome*, and doe as certayne wise men doe, that be ouer fat and fleshie: who leauing theyr owne full and plentiful table, goe to soiozne abroad from home for a while, at the temperate dyet of some sober man: and so

the ready way to the Latin tong. 44

by little and little, cut away the grosnesse that is in them. As for an example: If Orosius would leave of his lustines in striving agaynst S. Austen, and his over rancke rayling agaynst poore Luther, and the trueth of Gods doctrine, and give his whole study, not to write any thing of his owne for a while, but to translate Demosthenes, with so strait, fast, & temperate a stile in Latin, as he is in Greke, he would become so perfit & pure a writer, I beleue, as hath bene few or none since Ciceroes dayes: And so, by doing him self, and all learned much good, doe others lesse harm, & Christs doctrine lesse iniury, than he doth: & with all, win vnto him self, many worthy frendes, who agreeing with him gladly, in the loue and liking of excellent learning, are soye to see so worthy a witte, so rare eloquence, wholly spent and consumed, in striving with God and good men.

Amongest the rest, no man doth lament him more than I, not onely for the excellent learning that I see in him, but also because there hath passed privately betwixt him and me, sure tokens of much good will, and frendely opynion, the one toward the other. And surely the distance betwixt London and Lyson, should not stoppe, any kinde of frendly duetye, that I could, either shew to him, or doe to hym, if the greatestt matter of all dyd not in certayne poyntes, separate our minces.

And yet so: my part, both toward him, and diuers others here at home, for like cause of excellent learning, great wisdom, and gentle humanitie, which I haue seene in them, and felt at their handes my selfe, where the matter of difference is mere conscience in a quiet minde inwardly, & not contentious malice with spitefull rayling openly, I can be content to follow this rule, in mistaking some one thing, not to hate for any thing els.

But as for all the bloudy beastes, as that fat Boze of the wood: or those brayling Bulles of Wasen: or any lurking Dormous, blind, not by nature, but by malice, & as may be gathered of their owne testimony, geuen ouer to blindness.

The second booke teaching

for geuing over God & his worde: or such as be so lusty run-
negates, as first, runne from God & his true doctrine, than,
from their Lordes, Masters, & all dutie, next fro them selues
and out of their wittes, lastly fro their Prince, countrey, and
all due allegiance, whether they ought rather to be pitied of
good men, for their misery, or condemned of wise men, for
their malicious folly, let god and wise men determine.

And to returne to *Epitome* againe, some will iudge much
boldnesse in me, thus to iudge of Olorius stile: but wise
men doe know, that meane lookers on, may truely say, for a
well made picture: This face had bene moze comely, if that
hie redde in the cheek, were some what moze pure sanguin
than it is: and yet the stander by, can not amend it him selfe
by any way.

And this is not written to the dispraise but to the great
commendation of Olorius, because Tullie him selfe had the
same fulnesse in him: and therfore went to Rhodes to cut it
away: and sayth him selfe, *recepti me domum propè mutatus,*
nam quasi reseruaret iam oratio. Which was brought to passe
I beleue, not onely by the teaching of Molo Appollonius,
but also by a good way of *Epitome*, in binding him selfe to
translate *meros Atticos Oratores*, and so to bring hys stile,
from all loose grosnesse, to such firme fastnes in latin, as is
in Demosthenes in Greeke. And this to be most true: may
easily be gathered, not onely of L. Crassus talke in 1. *de*
Or. but speciallly of Ciceroes owne worde in translating
Demosthenes and Eschines orations *περί σέπ.* to that ver-
ry end and purpose.

And although a man groundlye learned already, may
take much proffit him selfe in vsing, by *Epitome*, to draw
other mens workes for hys owne memozy sake, into shor-
ter rowme, as Conterus hath done very well the whole *Me-*
tamorphosis of Ouid, and Dauid Cethraeus a great deale
better, the ix: *Muses* of Herodotus, and Melancthon in
mine opinion, far best of all, the whole story of *Tyme*, not
onely to his owne vse, but to other mens proffit and hys
great

the right way to the Latin tong. 45

great playse, yet, *Epitome* is most necessary of all in a mans owne writing, as we learne of that noble Poet Virgill, who if Donatus say trewe, in writing that perfect woorkes of the Georgickes, used dayly, when he had writtten 40. or 50. verses, not to cease cutting, paring, and polishing of them, till he had brought them to the number of x. or xij.

And this exercise, is not more needefully done in a great worke, then wisely done, in our common dayly writing, either of letter, or other thing else, that is to say, to peruse diligently, and see and spye wisely, what is alwayes more then needeth: For twenty to one, offend more, in writing to much, then to little: even as twenty to one, fall into sickness, rather by over much salnes, then by any lacke or emptinesse. And therefore is he alwayes the best English Physician, that best can geue a purgation, that is, by way of *Epitome*, to cutt all ouer much away. And surely mens bodies, be not more full of ill humors, then commonly mens myndes (if they be yong, lusty, proude, like and loue them selfes) yet, as most men doe be full of fantasies, opinions, errors, and faulces, not onely in inboard intencion, but also in all their utterance, either by Pen, or talke.

And of all other men, even those that haue y inuentiuell heades, for all purposes, and roundest tonges in all matters and places (except they learne and vse this good lesson of *Epitome*) commit commonly great faulces, then dull, staying silent men doe. For quicke inuentors, and faire ready speakers, being boldned with their present habilitie to say more, and perchaunce better too, at the soden for that present, then any other can doe, vse lesse helpe of diligence and study then they ought to doe: & so haue in the commonly, lesse learning and weaker iudgement, for all deepe considerations, then some duller heades, and slower tonges haue.

And therefore, ready speakers, generally bee not the best, playnest, and wisest writers, nor yet the deepest iudgers in weighty affaires, because they doe not tarry to weye and iudge all thinges, as they shoulde: but hauing theyr

The second booke teaching

heades ouer full of matter, be like pennies ouer full of ink, which will sooner blotte, then make any faire letter at all. Tyme was, when I had experience of two Ambassadors in one place, the one of a hote head to inuent, and of a halty hand to wyte, the other, colde and stayd in both: but what difference of their doinges was made by wise men, is not vnknowne to some persons. The Byshop of Winchester Steph: Gardiner had a quicke head, and a ready tong, and yet was not the best wyter in England. Cicero in Brutus both wisely note the same in Serg: Galbo and Q. Hortentius, who were both hote, lusty, and plaine speakers, but colde, lowse, and rough wyters. And Tullie telleth the cause why, saying, when they speake, their tong was natufally caried with full tyde and wynde of their witte: when they wyte their head was solitary, dull, and caulme, and so their stile was blonte, and their wyting colde: *Quod viri-um, sayth Cicero, per ingeniosis hominibus neq; satis doctis plerumque accidit.*

And therefore all quicke inuentors, and ready faire speakers, must be carefull, that to their goodnes of nature, they adde also in any wise, study, labour, leasure, learning, and iudgement, and then they shall in dedde, passe all other, as I know some do, in whome all those qualities are fully planted, or else if they geue ouer much to their witte, and ouer litle to their laboꝝ and learning, they will sonest ouer reach in faulke, and fardest come behinde in wyting whatsoeuer they take in hand. The methode of *Epitome* is most necessary for such kinde of men. And thus much concerning the vse or misuse of all kinde of *Epitomes* in matters of learning.

¶ Imitatio.

Imitation is a faculty to expresse liuely and persitely that example: which yee goe about to follow. And of it selfe it is large and wide: for all the woꝝkes of nature, in a manner be examples for arte to follow.

But

But to our purpose, all languages, both learned and mother
tonges, be gotten, and gotten onely by *imitation*. For
as ye use to heare, so ye learne to speake: if ye heare no o-
ther, ye speake not your selfe: and whome ye onely heare,
of them ye onely learne.

And therefore, if ye would speake as the best and wisest
do, ye must be conuersant, where the best and wisest are:
but if you be borne or brought vp in a rude country, ye shall
not chuse but speake rudely: the rudest man of all knoweth
this to be true.

Yet neuerthelesse, the rudenes of common and mother
tonges, is no bar for wise speaking. For in the rudest coun-
trie, and most barbarous mother language, many be found
who can speake very wisely: but in the Greeke and Latine tong,
the two onely learned tonges, which be kept, not in com-
mon taulke, but in priuate booke, we finde alwayes, wis-
dome and eloquence, good matter and good utterance neuer
or seldome a sonder. For all such Authors, as be fullest of good
matter & right iudgement in doctrine, be likewise alwayes,
most proper in wordes, most apte in sentence, most playne
and pure in uttering the same.

And contrariwise, in those two tonges, all writers, ei-
ther in Religion, or any sect of Philosophy, who so euer be
founde sonde in iudgement of matter, be commonly found
as rude in uttering their mynde. For Stoickes, Anaba-
ptistes, and Friers, with Epicures, Libertines and Monkes,
being most like in learning and life, are no sonder and per-
nicious in their opinions, than they be rude and barbarous
in their writings. They be not wise, therefore that say,
what care I for mans wordes and utterance, if his mat-
ter and reasons be good. Such men, say so, not so much of
ignorance, as eyther of some singular pride in themselves,
or some speciall malice of other, or for some priuate & parti-
all matter, either in Religion or other kinde of learning.
For good and choice meates, be no more requisite for helthy
bodies, than proper and apte wordes be for good matters,

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and also playne and sensible utterance for the best and deepest reasons: in which two poyntes standeth perfect eloquence, one of the sayrest, and rarest giftes that God doth geue to man.

We know not, what hurt ye doe to learning, that care not for wordes, but for matter, and so make a deuorse betwixt the tong and the hart. For marke all ages: loke vpon the whole course of both the Greeke, and Latin tonge, and ye shall surely finde, that, when apte and good woorkes began to be neglected, and properties of those two tongues to be confounded, than also began ill deedes to spring: straunge maners to expresse good orders, newe and fond opinions to striue with olde and trewe doctrine, first in Philosophie: and after in Religion: right iudgment of all thinges to be peruerthed, and so vertue with learning is contemned, and study left of: of ill thoughtes cummeth peruerse iudgment of ill deedes springeth lewde talke. Which sower misorders, as they marre mans life, so destroy they good learning withall.

But beholde the goodnesse of Gods prouidence for learning: all olde authoys and sectes of Philosophie, which were fondest in opinion; and rudest in utteraunce, as Stoickes and Epicures, first contemned of wise men; and after forgotten of all men, be so consumed by tymes, as they be now not onely out of vse, but also out of memory of man: which thing, I surely thinke, will shortly chaunce, to the whole doctrine, and all the bookes of phantasticall Anabaptistes & Friars, and of the beastly libertines and Monkes.

Agayne behold on the other syde, how Gods wisdom hath wrought, that of *Academici* and *Peripatetici*, those that were wisest in iudgment of matters, and purest in uttering their mindes, the first and chiefest, that wrote most and best, in either tong, as Plato and Aristotle in Greeke, Tullie in Latin, be so either wholly, or sufficiently left vnto vs, as I neuer knew yet scholer, that gaue himselfe to like, and loue, and folow chiefly those three Authoys but he proued

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proned, both learned, wise and also an honest man, if hee ioyned with all the trewe doctrine of Gods holy Bible, without the which, & other thre, be but fine edge toles in a toles or madmans hand.

But to returne to *Imitation* agayne: There bee thre kindes of it in matters of learning.

The whole doctrine of Comedies, and Tragedies, is a perfitte *imitation*, or faire lively paynted picture of the lyfe of euery degre of man. Of this *imitation* writeth Plato at large in 3. *de Rep.* but it doth not much belong at this time to our purpose.

The second kinde of *Imitation*, is to folow for learning of tongues and sciences, the best authors. Here riseth, amonges proude and eniuous wittes, a great controuersie, whether one or many are to be folowed: and if one, who is that one: Seneca, Cicero, Salust or Caesar, and so forth in Greeke and Latin.

The third kinde of *Imitation*, belongeth to the second, as when you be determined, whether ye wil folow one or more, to know perfectly, and which way to folow that one: in what place: by what meane and order: by what toles and instrumentes ye shall doe it, by what skill and iudgement, ye shal trewly discern, whether ye folow rightly or no.

This *Imitation* is, *disfimilis materiei similis tractatio*: and also, *similis materiei disfimilis tractatio*, as Virgill folowed Homer: but the Argument of the one was Vlysses, to the other Aeneas. Tullie persecuted Antonio with the same weapons of eloquence, that Demosthenes bled before agaynst Phillippe.

Horace foloweth Pindar, but either of them his owne Argument and person: as the one, Hiero King of Sicilie, the other Augustus the Emperour: and yet both for like respectes, that is, for their coragious stoutnes in warre, and iust gouernement in peace.

One of the best examples, for right *Imitation*, we lacke, and that is Menander, whom our Terence, (as the matter

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required) in like argument, in the same Persons, with equal eloquence, foote by foote did follow.

Some peeces remaine, like broken Jewelles, whereby men may rightly esteeme, and iustly lament, the losse of the whole.

Erasmus, the ornament of learning, in our time, doth wish that some man of learning and diligence, would take the like paines in Demosthenes and Tullie, that Macrobius hath done in Homer and Virgill, that is, to write out and ioine together, where the one doth imitate the other. Erasmus wishe is good, but surely, it is not good inough: for Macrobius gatheringes for the Eneidos out of Homer, and Eobanus Helius more diligent gatheringes for the Bucolics out of Theocritus, as they be not fully taken out of the whole heape, as they should be, but enen as though they had not sought for them of purpose, but founde them scattered here and there by chance in their way, enen so, onely to point out, and nakedly to ioine together their sentences, with no farther declaring the manner and way how one doth follow the other, were but a colde helpe, to the increase of learning.

But if a man would take this payne also, when he hath layd two places of Homer and Virgill, or of Demosthenes and Tullie together, to teach plainly withall, after this sort.

1. Tullie recogneth thus much of the matter, these sentences, these wordes:

2. This and that he leaueth out, which he doth wittely to this ende and purpose.

3. This he addeth here.

4. This he diminisheth there.

5. This he ordereth thus, with placing that here, not there.

6. This he altereth and chaungeth, either, in proprietie of wordes, in forme of sentence, in substance of the matter or in one, or other convenient circumstance of the authors present purpose. In these fewe rude Englishe wordes, are

wapt

the ready way to the Latin tong. 48

Wrapt vp all the necessary toles and instrumentes, where-
with trewe *Imitation* is rightly wrought withall in any
tounge. Which toles, I openly confesse, be not of myne
owne forging, but partly left vnto me by the runningest
Master, and one of the worthiest Gentlemen that euer Eng-
land bred, Syr Iohn Cheke: partly borrowed by me out of
the shoppe of the dearest frende I haue out of England, Io.
St. And therefore I am the holder to borrow of him, & here
to leaue them to other, and namely to my Children: which
toles, if it please God, that an other day, they may be able
to vse rightly, as I doe wishe and dayly pray, they may doe,
I shall be more glad, then if I were able to leaue them a
great quantitie of land.

This foresayde order and doctrine of *Imitation*, would
bring forth more learning, and breed by trewer iudgement,
then any other exercise that can be bled, but not so yong be-
ginners, because they shall not be able to consider duely ther-
of. And freely, it may be a shame to good Studentes who
haping so faire examples to follow, as Plato and Tullie, doe
not vse so wise wayes in folowing them for the obtaining of
wisepome and learning, as rude ignorant Artificers doe, for
gayning a small commodity. For surely the meanest pain-
ter bleseth more witte, better arte greater diligence, in his
shoppe in folowing the Picture of any meane mans face,
then commonly the best Studentes doe, even in the vniuer-
sitie, for the atteining of learning it selfe.

Some ignorant, vnlearned, and idle student: or some
busy looker vpon this litle poore booke, that hate neither will
to do good him selfe, nor skill to iudge right of others, but can
lustely contemne, by pride and ignorance, all painfull dili-
gence and right order in study will perchance say, that I am
to precise, to curious, in marking and piding thus about
the *Imitation* of others: and the olde and worthy Autho-
rs did neuer busie their heades and wittes, in folowing so pre-
cisely, either the matter what other men wrote, or els the
maner how other men wrote. They will say, it were a

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plaine flauerie, and iniurie to, to shackle and tye a good wit, and hinder the course of a mans good nature, with suche bondes of seruitude, in following other.

Except such men thinke them selues wiser then Cicero for teaching of eloquence, they must be content to turne a newe lease.

The best booke that euer Tullie wrote, by all mens iudgement, and by his owne testimonye too, in wrighting whereof, he employed most care, study, learning and iudgement, is his booke *de oratore ad Q. F.* Now let vs see, what he did for the matter, and also for the maner of wrighting thereof. For the whole booke consisteth in these two pointes onelie: In good matter, and good handling of the matter. And first, for the matter, it is whole Aristotles, what so euer Antonie in the second, and Crassus in the thirde both teach. Trust not me, but beleue Tullie him selfe, who writeth so, first, in that goodlie long Epistle ad p. Lentulum, and after in diuerse places ad Atticum. And in the very booke it selfe, Tullie will not haue it hidden, but both Catulus and Crassus doe oft & pleasantly lay that steele to Antonius charge. Now for the handling of the matter, was Tullie so precise and curious rather to followe an other mans patterne, then to inuent some newe shape him selfe, namely in that booke, wherein he purposed, to leane to posteritie, the glorie of his swittes Pea forsooth, that he did. And this is not my getting and gathering, noz onely performed by Tullie in very deede, but uttered also by Tullie in plaine wordes: to teach other men thereby, what they shoulde doe, in taking like matter in hande.

And that which is specially to be marked, Tullie doth utter plainely his conceit and purpose therein, by the mouth of the wisest man in all that companye: for (sayth Scenola him selfe,) *Cur non imitamur, Crasse, Socratem illum, qui est in Phedro Platonis. &c.*

And farther to vnderstand, that Tullie did not obserue by chaunce, but purposely and mindesfullie bend him selfe to a precise

the ready way to the Latin tong. 49

precise and curious imitation of Plato, concerning the shape and forme of those bookes: marke I pray you, how curious Tullie is to utter his purpose and doynge therein, writing thus to Atticus.

Quod in his oratorijs libris, quos tantoperè laudas, personam desideras Scauola, non eam temerè dimoui: Sed feci idem, quod in πολεμικά Deus ille noster Plato, cum in Piræum Socrates venisset ad Cephalum locupletem & festiuium senem, quoad primus ille sermo haberetur, adest in disputando senex: Deinde, cum ipse quoq; commodissimè locutus esset, ad rem diuinā dicit se velle discedere, neq; postea reuertitur. Credo Platonem vix putasset satis consonum fore, si hominem id ætatis in tam longo sermone diutius retinisset: Multo ego satius hoc mihi cauendum putauit in Scauola, qui & ætate & valitudine erat ea qua meministi, & his honoribus, ut vix satis decorum videretur eum plures dies esse in Crassi Tusculano. Et erat primi libri sermo non alienus à Scauolæ studijs: reliqui libri τεχνολογίαν habent, ut scis. Hinc ioculatoriæ disputationi senem illum ut noras, interesse sanè nolui.

If Cicero had not opened him selfe, and declared hys owne thought and doinges herein, men that be idle, and ignorant, and enuious of other mens diligence and well doinges, woulde haue swozne that Tullie had neuer minded any such thing, but that of a precise curiositie, we sayne and forge, and father such thinges of Tullie, as he neuer ment in deede. I write this, not for naught: for I haue heard som both well learned, and otherwayes very wise, that by their lustie misliking of such diligence, haue drawne back the forwardnes of very good wittes. But even as such men them selues, doe sometymes stumble vpon doynge well by chaunce, and benefite of good witte, so would I haue our Scholer alwayes able to doe well by order of learning, and right skyll of iudgement.

P.i.

Cons

The second booke teaching.

Concerning Imitation, many learned men haue writ-
ten with much diuersitie for the matter, and therefore with
greate contrarietie some stomake amongst them sel-
ues. I haue reade as many as I could get diligentlie, and
what I thinke of euery one of them, I will freely say in
mynde. With which freedom I trust good men will beare,
because it shall tende to neyther spitefull nor harmefull con-
trouersie.

Cicero. In Tullie, it is well touched, shortly taught, not fullye
declared by *Ant. in 2. de Orat*: and afterward in *Orat. ad
Brutum*, for the lyking and mislyking of Isocrates: and the
contrarye iudgement of Tullie agaynst *Caluus, Brutus*, and
Caldius, de genere dicendi Attico & Asiatico

Dio. Hali- *Dionis. Hali. πειρυσθεις*. I feare is lost: which Autho-
car. next Aristotle, Plato, and Tullie, of all other, that write of
eloquence, by the iudgement of them that be best learned,
deserueth the next prayse and place.

Quintil. Quintilian writeth of it, shortly & coldly for the matter
yet hotely and spitefully inough, agaynst the Imitation of
Tullie.

Erasmus. Erasmus, being moze occupped in spyng other mens
faultes, than declaring hys owne aduise, is mistaken of ma-
ny, to the great hurt of studie, for hys authoritie sake. For
he writeth rightlye, rightlye vnderstanded: he and Longo-
lius onelye differing in this, that the one seemeth to geue o-
uermuch, the other ouer litle, to hym, whom they both, best
loued, and chieflye allowed of all other.

Budæus. Budæus in hys Commentaries roughly and obscure-
lye, after hys kynde of wytyng: and for the matter, carped
somewhat out of the way in ouermuch mislyking the Imita-
tion of Tullie.

Ph. Me- Phil. Melancthon, learnedly and trewly.

lanch. Camerarius largelye with a learned iudgement but
somewhat confusedly, and with ouer rough a stile.

Ioan. Ca- Sambucus, largely, with a right iudgement but some-
mer. what a crooked stile.

Sābucus.

Other

the ready way to the Latin tong. 50

Other haue witten also, as Cortesius to Politian, and that verie well: *Bembus ad Picum* a great dealc better, but *Ioan. Sturmius de Nobitate literata, & de Amissa dicendi ratione*, farre best of all, in myne opinion, that euer toke this matter in hand. For all the rest, declare chiefly this point, whether one, or many, or all, are to be followed: but Sturmius onelie hath most learnedlie declared, who is to be followed, what is to be followed, and the best point of all, by what way & order, trow Imitatio is rightlie to be exercised. And although Sturmius herein doth farre passe all other, yet hath he not so fullie and persitelie done it, as I doe with he had, and as I know he coulde. For though he hath done it persitelie for precept, yet hath he not done it persitelie inough for example: which he did, neither for lacke of skill, nor by negligence, but of purpose, contented with one or two examples, because he was mynded in those two booke, to write of it both shortly, and also had to touch other matters

Barthol. Riccius Ferrariensis also hath witten learnedlie, diligentlie and verie largelie of this matter, even as he did before verie well *de apparatu lingue Lat.* He writeth the better in myne opinion, because his whole doctrine, iudgement, and order, seemeth to be borrowed out of *Io. Stur.* booke. He addeth also examples, the best kinde of teaching: wherein he doth well, but not well inough: in dede, he commit teth no fault, but yet, deserueth small praise. He is content with the meane, and followeth not the best: as a man that would feede vpon Acornes, when he may eate, as good cheape, the finest wheat bread. He teacheth for example, where and how, two or three late Italian Poetes do follow Virgil: and how Virgil him selfe in the storie of Dido, doth wholie Imitated Catullus in the like matter of Adriadna. Wherein I like better his diligence and order of teaching then his iudgement in choice of examples for Imitation. But if he had done thus: if he had declared where and how, how oft and how many wayes Virgil doth follow Homer, as for example the coming of Vlisses to Alcynous and Calypso,

Cortesius.
P. Bembus
Ioan. Stur-
mius.

The second booke teachyng

With the comming of Aeneas to Carthage and Dido. Like
wise the games running, wrestling, and shooting, that A-
chilles maketh in Homer, with the selfe same games, that
Aeneas maketh in Virgil: The harnessse of Achilles, with
the harnessse of Aeneas, and the maner of making of them
both by Vulcane: The notable combate betwixt Achilles
and Hector, with as notable a combate betwixt Aeneas and
Turmais. The going downe to hell of Vlysses in Homer
with the going downe to hell of Aeneas in Virgil: and other
places infinite moe, as similitudes, narrations, messages
discriptions of persons, places, battels, tempestes, ship-
wackes, and common places for diuerse purposes, which be
as precisely taken out of Homer, as euer did Painter in
London follow the picture of any faire personage. And whe
these places had bene gathered together by this way of dili-
gence, then to haue conferred them together by this order of
teaching, as diligently to marke what is kept and vsed in
either autho, in wordes, in sentences, in matter: what is
added: what is left out: what ordered otherwise, either *pra-*
ponendo, *interponendo*, or *postponendo*: And what is altered
for any respect, in word, phrase, sentence, figure, reason
argument, or by any way of circumstance: If Riccius had
done this, he had not onely bene well liked, for his diligence
in teaching, but also iustlie commended for his right iudge-
ment in right choice of examples for the best *Imitation*.

Riccus also for *Imitation* of prose declarcth where and
how Longolius doth folow Tullie, but as for Longolius,
I would not haue him the patern of our *Imitation*. In dede
in Longolius shoppe, be proper and faire shewing colers,
but as for shape, figure, and naturall cunlines, by the iudge-
ment of best iudging artificers, he is rather allowed as one
to be bozne withall, than speciallie commended, as one chief-
lie to be folowed.

If Riccius had taken for his exaples, where Tullie him
selfe foloweth either Plato or Demosthenes, he had shot
then at the right marke. But to excuse Riccius, somewhat,
though

though I can not fullie defend him, it may be sayd, his purpose was, to teach onelie the Latin tong, when thys way that I doe wish, to ioyne Virgil with Homer, to read Tullie with Demosthenes and Plato, requireth a cunning and perfite Maister in both the tonges. It is my wish in dede and that by good reason: For who so euer will write well of any matter, must labour to expresse that, that is perfite, and not to stay and content himselfe with the meane: yea, I say farther, though it be not vnpossible, yet it is verie rare, and meruelous hard, to proue excellent in the Latin tong, for him that is not also well sene in the Greeke tong. Tullie him selfe, most excellent of nature, most diligent in labour, brought vp from his cradle, in that place, and in that tyme, where and when the Latin tong most flozished naturallie in euery mans mouth, yet was not his owne tong able it selfe to make him so cunning in his owne tong, as he was in dede: but the knowledge and *Imitation* of the Greeke tong withall,

This hee confesseth himselfe: this hee vttereth in many places, as those can tel best, that vse to reade him most.

Therefore thou, that shootest at perfection in the Latin tong, thinke not thy selfe wiser than Tullie was, in choice of the way, that leadeth rightlie to the same: thinke not thy witte better then Tullies was, as though that may serue thee that was not sufficient for him. For euen as a hauke flieth not hie with one wing: euen so a man reacheth not to excellency with one tong.

I haue bene a looker on in the Cockpit of learning these many yeares: And one Cock onelie haue I knowne, which with one wing, euen at this daye, doth passe all other, in myne opinion, that euer I saue in any pitte in England, though they had two winges. Yet uenerthelesse, to flie well with one wing, to runne fast with one leg, be rather, rare Maisteries much to be merueled at, then sure examples safe lie to be folowed. A Byshop that now liueth, a good man,

The second booke teaching

whose iudgement in Religion I better like, then his opinion in perfectnes in other learning, sayd once vnto me: we haue no need now of the Greeke tounge, when all thinges be translated into Latin. But the good mā vnderstode not, that euen the best translation, is, for more necessitie, but an euill imped wing to flye withall, or a heuy stump leg of wood to goe withall: such the higher they flye, the sooner they falter and faile: the faster they runne, the offer they stumble, and soer they fall. Such as will needes so flye, may sic at a Pye and catch a Datwe: And such runners, as commonlie, they shoue and sholder to stand for most, yet in the end they come behinde others, and deserue but the hopshackles, if the Masters of the game be right iudgers.

Optima
ratio Imitationis.

Wherefore in perusing thus, so many diuerse bookes for *Imitation*, it came into my head, that a very profitable booke might be made *de Imitatione*, after an other sorte, then euer yet was attempted of that matter, conteyning a certayne fewe fitte preceptes, vnto the which should be gathered and applyed plentie of examples, out of the choicest authoys of both the tongues. This worke would stande, rather in good diligence, for the gathering, and right iudgement for the apt applying of those examples: then any great learning or vterance at all.

The doing thereof, woulde be more pleasaunt, then paynfull, and would bring also muche profitte to all that should read it, and great prayse to him that would take it in hand, with iust desert of thanks.

Erasmus
order in his
study.

Erasmus, geuing him selfe to reade ouer all Authoys Greeke and Latin, seemeth to haue prescribed to hym selfe this order of reading: that is, to note out by the way, three speciall pointes: All Adagies, all similitudes, and all witty sayings of most notable personages: And so by one labour he left to posteritie, three notable bookes, and namely two, his *Chiliades*, *Apophthegmata*, and *Similia*. Likewise if a good student would bend him selfe to read diligently ouer Tullie
and

& with him also at the same time, as diligently Plato, & Xenophō, with his booke of Philosophie, Isocrates, & Demosthenes with his orations, & Aristotle with his Rhetorickes: which fine of all other, be those, whome Tullie best loved, & specially followed: & would marke diligently in Tullie, where he doth *exprimere* or *effingere* (which be the very proper words of Imitatio (eyther *Copiam Platonis*, or *venustatē Xenophontis*, *suauitatem Isocratis*, or *vim Demosthenis*, *propriam & puram subtilitatem Aristotelis*, and not onely to right out the places diligently, and lay them together orderly, but also to conferre them with skillfull iudgement by those fewe rules, which I haue expressed now twice before: if that diligence were taken, if that order were used, what perfite knowledge of both the tongues, what ready and pithe utterance in all matters, what right and deepe iudgement in all kinde of learning would follow, is scarce credible to be beleued.

Cicero. {
Plato.
Xenophon.
Isocrates.
Demosth.
Aristoteles.

These booke be not many nor long, nor rude in speech, nor meane in matter, but next the Paierlye of Gods holie worde, most worthy for a man, the loue of learning and honestie, to spende his life in. For, I haue heard worthy M. Cheke many times say: I would haue a good student passe, and iorney through all Authoers both Greke and Latin: but he that will dwell in these fewe booke onely: first in Gods holy Byble, and then ioyne with it, Tullie in Latin, Plato, Aristotle, Xenophon: Isocrates: and Demosthenes: in Greke: must needs proue an excellent man.

Some men already in our dayes, haue put to their helping hands, to this worke of Imitation: as Perionius Hēr. Stephanus, in *dictionario Ciceroniano*, & P. Victorius most prayse worthy of all, in that his learned worke containing *Perionius. H. Steph. P. Victorius.* *xxv. booke de varia lectione*: in which booke be ioyned diligently together, the best Authoers of both the tonges where one doth seme to imitate an other.

But all these, with Macrobius, Hessius, and other bee

The second booke teaching.

no moze but common porters, carpers, and bzingers of matter and stuffe together. They order nothing: They lay before you what is done: they doe not teach you how it is done: They busie not themselves with forme of building: They doe not declare, this stuffe is thus framed by Demosthenes, and thus and thus by Tullie, and so likewise in Xenophon, Plato, and Isocrates, and Aristotle. For ioyning Virgil with Homer, I haue sufficiently declared before.

*Pindarus,
Horatius.*

The like diligence I would wishe to be taken in Pindar and Horace, an equall match for all respectes.

*Sophocles,
Euripides,
Seneca.*

In Tragedies, (the goodliest Argument of all, and for the vse, either of a learned preacher, or a Ciuill Gentleman, moze profitable then Homer, Pindar, Virgil, and Horace: yea comparabile in mine opinion, with the doctrine of Aristotle, Plato, and Xenophon,) the Grecians, Sophocles, and Euripides, far ouermatch our Seneca in Latin, namely in *δixovopia* & *Decoro*, although Seneca his elocutio, and verse be very commendable for his time. And for the matters of Hercules, Thebes, Hippolytus, and Troie, bys Imitation is to be gathered into the same booke, and to be tryed by the same touchstone, as is spoken before.

In histories, and namely in Liue, the like diligence of Imitation, could bring excellent learning, and bzeide stayde iudgement, in taking any like matter in hand.

Tit. Liuius

*Dion. Halicarn.
Polibius.*

Onely Liue were a sufficient taske for one mans studie, to compare him, first with his fellow for all respectes, Dion. Halicarnassus: who both lyued in one time: tooke both one history in hand to write: deserued both lyke prayse, of learning and eloquence. Then with Polybius that wise writer, whom Liue professeth to follow: & if he would deny it, yet it is playne, that the best part of the thyrde Decade in Liue, is in a manner translated out of the thyrde and rest of Polibius. Lastly with Thucidides, to whose Imitation Liue is curiously bent, as may well appeare by that one oration of those of Campania, asking ayde of the Romanes agaynst the Samnites, which is wholy taken, Sentence,

*1. Decad.
Lib. 7.*

Rea

Reason, Argument, and order, out of the Oracion of Cor-
cyra, Asking like ayde of the Athenienses against them of *Thucid. 10.*
Corinth. If some diligent student would take paynes to
compare them together, he should easilie perceiue, that I doe
say trew. A booke, thus wholie filled with example of Imita-
tio, first out of Tullie, compared with Plato, Xenophon,
Isocrates, Demosthenes and Aristotle: than out of Virgil
and Horace, with Homer and Pindar: next out of Seneca
with Sophocles and Euripides: Lastlie out of Linie, with
Thucydides, Polibius and Halicarnassus gathered wyth
good diligence, and compared with right order, as I haue ex-
pressed before, were an other maner of worke for all kinde
of learning, & namely for eloquence, than be those colde gathe-
rings of Macrobius, Hesselus, Perionius, Stephanus, and
Victorius, which may be used, as I sayd before, in this case,
as porters and caryers, deseruing like paye, as such men doe
wages, but onelie Sturmius is he, out of who, the trew sur-
uey and whole workmanship is specially to be learned.

I trust, this my writing shall geue some good student
occasion, to take some peece in hand of this worke of Imita-
tion. And as I had rather haue any doe it, than my selfe, yet
surely my self rather than none at all. And by Gods grace, if
God doe lend me life, with health, free leysure and libertie,
with good liking and a merry hart, I will turne the best
part of my studie and tyme, to toyle in one or other peece of
this worke of Imitation.

This diligence to gather examples, to geue light and
vnderstandyng to good preceptes, is no new inuention, but
speciallie bled of the best Authoers and oldest writers. For
Aristotle him selfe (as Diog. Laertius declareth) when he
had written that goodlie booke of the Topickes, did gather
out of Stoies and Oratours, so many examples as filled xv.
bookes, onelie to expresse the rules of his Topickes. These
were the Commentaries, that Aristotle thought fit for his
Topickes: And therfore to speake as I thinke, I neuer saw
yet any Commentarie vpon Aristotles Logicke, either in

Opus de
recta imi-
tandi rati-
one.

Aristoteles.

Commen-
tarij Græci
& Latini
in Dialect.
Aristotelis

The second booke teaching

Precepta
in Aristot.
Exempla
in Plato.

Greeke or Latin, that euer I lyked, because they be rather spent in declaring scholepoynt rules, than in gathering fit examples for vse and utterance, either by pen or talke. For preceptes in all Authoꝝ, and namelie in Aristotle, without applying vnto them, the Imitation of examples, be hard, drie, and colde, and therfoze barren, vnfruitfull, and vnpleasant. But Aristotle, namelie in his Topickes and Elenches, would be, not onelie fruitfull, but also pleasant too, if examples out of Plato, and other good Authoꝝ, were diligentlie gathered, and aptlie applied vnto his most perfect preceptes there. And it is notable, that my frende Sturmius writeth herein, that there is no precept in Aristotles Topickes, wherof plentie of examples be not manifest in Platos woꝝkes. And I heare say, that an excellent learned man Tomiranius in Italie, hath expressed euerie fallacion in Aristotle, with diuerse examples out of Plato. Would to God, I might once see, some wortheie student of Aristotle and Plato in Cambridge, that would ioine in one booke the preceptes of the one, with the examples of the other. For such a labour, were one speciall peece of that woꝝke of Imitation, which I doe wishe were gathered together in one Volume.

Cambridge, at my first comming thither, but not at my going away, committed this fault in reading the preceptes of Aristotle without the examples of other Authoꝝ. But herein, in my tyme these men of wortheie memoꝝie, M. Redman, M. Cheke, M. Smith, M. Haddon, M. Watson, put so to their helping handes, as that vniuersitie, and all students there, as long as learning shall last, shall be bounde vnto them, if that trade in studie be trewlie folowed, which those men left behinde them there.

By this small mention of Cambridge, I am caried into thre imaginations: first, into a swete remembrance of my tyme spent there: than, into some carefull thoughts, for the grieuous alteration that followed soone after: lastly, into much ioy to heare tell, of the good recouery and earnest foꝝ-

warones

wardnes in all good learning there agayne.

To utter these my thoughtes some what moze largelie, were some what beside my matter, yet not very farre out of the way, because it shall wholly tend to the good encouragement and right consideration of learning, which is my full purpose in writing this litle booke: whereby also shall well appeare this sentence to be most true, that onely good men, by their gouernment & example, make happie tymes, in euery degree and state.

Doctor Nico. Medcalfe, that honourable father, was Maister of S. Iohnes Colledge, when I came thither: A man meanelie learned himselfe, but not meanelie affectioned to set forward learning in others. He founde that Colledge spending scarce two hundred markes by the yeare: he left it spending a thousand markes and moze. Which he procured not with his mony, but by his wisdom: not chargeable bought by him, but liberally geuen by others by his meane, for the zeale & honour they bare to learning. And that which is worthy of memorie, all these geuers were almost for then men: who being liberallie rewarded in the service of their Prince, bestowed it as liberallie for the good of their Countrey. Some men thought therefore, that D. Medcalfe was partiall to Northren men: but sure I am of this, that Northren men were partiall, in doing moze good, and geuing moze laudes to y^e fartherance of learning, than any other countrey men, in those dayes did: which deede should haue bene rather an example of goodnes, for other to folow, than matter of malice, for any to enuie, as some there were that did.

*Doff. Nich.
Medcalfe.*

*The partialitie of
Northren
men in S.
Iohns
Colledge.*

Truely, D. Medcalfe was partiall to none: but indifferent to all: a maister for the whole, a father to euery one, in that Colledge. There was none so poore, if he had, either wil to goodnes, or wit to learning, that could lacke being there, or should depart from thence for any need. I am witness my selfe, that many many times was brought into yong mens studies by strangers whom they knew not. In which doing, this worthy Nicolaus folowed the steppes of good olde S.

The second booke teaching

Nicolaus, that learned Bishop. He was a Papist in deede, but would to God, amonges all vs Protestants I might once see but one, that would winne like praise, in doing like good, for the aduancement of learning and vertue. And yet, though he were a Papist, if any yong man, geuen to new learning (as they termed it) went beyond his fellowes, in witte, labour, and towardnes, euen the same, neyther lacked open praise to encozage him, nor priuate exhibition to maintayne him, as worthy Syr I. Cheke, if he were aline would beare good witnes, and so can many moe. I my selfe one of the meanest of a great number, in that Colledge, because there appeared in me some small shew of towardnes and diligēce, lacked not his fauor to farther me in learning.

And being a boy, new Bachelor of arte, I chanced amonges my companions to speake against the Pope, which matter was than in euery mā's mouth, bycause D. Haines and D. Skippe were come from the Court, to debate the same matter, by preaching and disputation in the vniuersitie. This hapned the same tyme, when I stode to be fellow there: my faulke came to D. Medcalfes eare: I was called befoze hym and the Seniours: and after grāuous rebuke, & some punishment, open warning was geue to all the fellowes, none to be so hardie to geue me his voyce at that election. And yet for all those open threates, the good father hymselfe priuillie procured, that I should euen than be chosen fellow. But, the election being done, he made countenance of great discontentation thereat. This good mans goodness, and fatherly discretion, bled towarde me that one day, shall neuer out of my remembraunce all the dayes of my life. And for the same cause, haue I put it here, in this small recozd of learning. For next Gods prouidence, surely that day, was by that good fathers meanes, *Dies natalis*, to me, for the whole foundation of the poore learning I haue, and of all the fartherance, that hitherto elsewhere I haue obteyned.

This his goodness stode not still in one or two, but flowed about,

aboundantlie quer all that Colledge, and bzake out also to nozthe good wittes in euery part of that vniuersitie: wherby, at his departing thence, he left such a companie of fellows and scholars in S. Iohnes Colledge, as can scarce be found now in some whole vniuersitie: which, either for diuinitie, on the one side or other, or for Ciuill service to their Prince and contrie, haue bene, and are yet to this day, notable ornaments to this whole Realme: Pea S. Iohnes did the so flourish, as Trinitie colledge, that princely house now, at the first erectio, was but *Colonia deducta* out of S. Iohnes, not onelie for their Maister, fellows, and scholars, but also, which is more, for their whole, both order of learning, and discipline of manners: & yet to this day, it neuer tooke Maister but such as was bred up before in S. Iohnes: doing the deuotie of a good *Colonia* to her *Metropolis*, as the auncient cities in Grece and some yet in Italie, at this day, are accustomed to doe.

S. Iohnes stode in this state, vntill those heauie tymes, and that grieuous change that chauced. An. 1553. when moe perfect scholars were dispersed from thence in one moneth, than many yeares can reare up agayne. For, when *Aper de Sylua* had passed the seas, and fastned his foote agayne in England, not onely the two sayre groues of learning in England were eyther cut up, by the rote, or troden downe to the ground, and wholie went to wracke, but the yong spring there, and euerie where else, was pitifully nipt and ouertroden by very beastes, and also the sayrest standers of all, were rooted up, and cast into the fire, to the great weakening euen at thys day of Christes Church in England, both for Religion and learning. Psal. 80.

And what good could chaunce than to the vniuersities, when some of the greatest, though not of the wisest nor best learned, nor best men neither of that side, did labour to perswade, that ignorance was better than knowledge, which they ment, not so; the lattie onelie, but also for the greatest rabble of their spiritualtie, what other pretence openlie so e-

The second booke teaching.

tier they made: and therefore did some of them at Cambrige
 (whom I will not name openlie,) cause hedge priests sette
 out of the contrie, to be made fellowes in the vniuersitie:
 saying, in their talke priuilie, and declaring by there deedes
 openlie, that he was, felow good enough for their time, if
 he could were a gowne and a tipet cumlie, and haue his
 crowne shorne faire and roundlie, and could turne his Po-
 tesse and pie readilie: which I speake not to reprove any
 order either of apparell, or other deuotie, that may be well
 and indifferentlie vsed, but to note the miserie of that time,
 when the benefites prouided for learning were so sowlye
 misused. And what was the frute of this seade? Merely,
 iudgement in doctrine was wholly altered: order in disci-
 pline very soze changed: the loue of good learning, began so-
 denly to wax cold: the knowledge of the tonges (in spite of
 some that therein had flourished) was manifestly contemned:
 and so, y way of right studie purposely peruerter: the choice
 of good authoꝝ of mallice confounded. Olde sophistrie (I
 say not well) not olde, but that new rotten sophistrie began
 to beard and sholder logicke in her owne tong: yea, I know
 that heades were cast together, and counsell deuised, that
Duns, with all the rable of barbarous questionistes, should
 haue dispossessed of their place and rowmes, Aristotle, Pla-
 to, Tullie, and Demosthenes, when good M. Redman, and
 those two worthy starres of that vniuersitie, M. Cheke, and
 M. Smith, with their scholars, had brought to flourish as no-
 table in Cambrige, as euer they did in Græce and in Italie:
 and for the doctrine of those fouer, the fouer pillars of lear-
 ning, Cambrige then geeuinge place to no vniuersitie, nei-
 ther in France, Spaine, Germanie, nor Italie. Also in out-
 ward behauiour, then began simplicitie in apparell, to be
 layd aside: Courtlie galantnes to be taken vp: frugalitie in
 diet was priuatelie mistaked: Towne going to good cheare
 openly vsed: honest pastimes, toynd with labour, left off in
 the fieldes: unthriftie and idle games, haunted toyners, oc-
 cupied in the nightes: contention in youth, no it here for
 lear-

Aristot.
Plato.
Cicero.
Demosth.

Shooting.

learning: factions in the elders euery where for trifles. All which miseries at length by Gods prouidence, had their end 16. Nouenib. 1558. Since which tyme, the yong spring hath shot vp so fayre, as now there be in Cambridge agayne, many godly plantes (as did well appeare at the Quenes maiesties late being there) which are like to grow to mightie great timber, to the honoz of learning, and great good of their contrie, if they may stand their tyme, as the best plantes there were wont to doe: and if som old dotterell trees, with standing ouer nie them, and dropping vpon them, doe not either hinder, or crooke their growing, where in my feare is y^e lesse, seeing so woorthie a Justice of an Dyce hath the present ouersight of that whole chace, who was himselfe sometime in the fairest spring that euer was there of learning, one of the forwardest yong plantes, in all that woorthie College of S. Iohnes: who now by grace is growne to such greatnesse, as, in the temperate and quiet shade of his wisdom, next the prouidence of God, and goodnes of one, in these our dayes, *Religio* for sinceritie, *litera* for order and aduancement, *Respub.* for happie and quiet gouernment, haue too great reioycing of all good men, speciallie reposed them selves.

Now to returne to that Question, whether one, a few, many, or all, are to be folowed, my aunswere shalbe short: All, for him that is desirous to know all: yea, the worst of all, as Questionistes, and all the barbarous nation of schole men, helpe for one or other consideration: But in euerie separate kinde of learning and studie, by it selfe, ye must follow, chiefe a few, and chiefe some one, and that namelie in our schole of eloquence, either for penne or talke. And as in portraiture and painting, wise men chuse not that workman, that can onely make a faire hand, or a well fashioned legge, but such a one, as can furnish vp fullie, all the fetures of the whole body, of a man, woman and childe: and with all is able too, by good skill, to geue to euery one of these three, in their proper kinde, the right forme, the true figure, the na-

The second booke teaching

for all colour, that is fit and due, to the dignitie of a man, to the beutie of a woman, to the sweetnes of a yong babe: euen likewise, doe we seeke such one in our schole to follow, who is able alwayes, in all matters, to teach plainclie, to delite pleasantlie, and to cary away by force of wise talke, all that shall heare or read him, and is so excellent in deede, as witte is able, or wishe can hope, to attaine vnto: And this not onelie to serue in the Latin or Greke tong, but also in our own English language. But yet, bicause the prouidence of God hath left vnto vs in no other tong, saue onelie in the Greeke and Latin tong, the trew preceptes, and perfect examples of eloquence, therefore must we seeke in the Authoꝝ onelie of those two tonges, the trew Paterne of Eloquence, if in any other mother tong we looke to attaine, either to perfect utterance of it our selues, or skilful iudgement of it in others.

And now to know, what Authoꝝ doth medle onelie with some one peece and member of eloquence, and who doth perfectlie make vp the whole bodie, I will declare, as I can call to remembrance the godlie talke, that I haue had oftentimes, of the trew difference of Authoꝝ, with that Gentleman of worthie memorie, my dearest friend, and teacher of all the litle wee learning I haue, *Wth John Cheke.*

The trew difference of Authoꝝ is best knowne, *per diuersa genera dicendi*, that euery one vseth. And therefore here I will deuide *genus dicendi*, not into these thre, *Tenne*, *mediocre*, & *grande*, but as the matter of euery Authoꝝ requireth, as

	{	<i>Poeticum.</i>
in Genus.		<i>Historicum.</i>
		<i>Philosophicum.</i>
		<i>Oratorium.</i>

These differ one from an other, in choice of wordes, in framing of Sentences, in handling of Argumentes, and vse of right forme, figure, and number, proper and fitte for

eue

the ready way to the Latin tong. 57

euery matter, and euery one of these is diuerse also in it selfe, as the first.

Poeticum, in	{	Comicum.
		Tragicum.
		Epicum.
		Melicum.

And here, who soeuer hath beene diligent to reade aduisedly ouer, Terence, Seneca, Virgil, Horace, or els Aristophanus, Sophocles, Homer, and Pindar, and shall diligently mark the difference they vse, in propriety of wordes, in forme of sentence, handling of theyr matter, he shall easely perceiue what is fitte, and *decorum* in euery one, to the true vse of persute Imitation. When M. Watson in S. Johns Colledge at Cambridge wrote his excellent Tragedy of Absalon, M. Cheke, he and I, so; that part of true Imitation, had many pleasant taulkes together, in comparing the preceptes of Aristotle and Horace *de Arte Poetica*, with the examples of Euripides, Sophocles, and Seneca. Few men, in wryting of Tragedies in our dayes, haue shotte at this marke. Some in England, moe in France, Germanie, and Italie, also haue wrytten Tragedies in our tyme: of the which, not one I am sure is able to abyde the trew touche of Aristotles preceptes, and Euripides examples, saue onely two, that euer I saw, M. Watsons Absalon, and Georgius Buckananus Iephthe. One man in Cambridge, well liked of many, but best liked of hym selfe, was many tymes bolde and busie, to bying matters vpon stages, which he called Tragedies. In one, whereby he looked to wyne his spurres, and whereat many ignozant fellowes fast clapped their handes, he began the *Proasis* with *Trocheijs Octonarijs*: which kynde of verse, as it is but seldome and rare in Tragedies, so is it neuer vled, saue onely in *Epitafi*: whan the Tragedie is byest and hottest, and full of greatest troubles. I remember full well what M. Watson merely sayd vnto me of his blindnesse and boldenes in that behalfe al-

R. i.

though

The second booke teachyng

though otherwise, there passed much friendship betwene the. M. Watson had an other manner of care of perfection, with a feare and reuerence of the iudgement of the best learned: Who to this day would neuer suffer, yet his Absalon to goe abroade, and that onely, because, *in locis paribus, Anages- tus* is twise or thise vsed in Steele of Iambus. A smal fault, & such a one, as perchance would neuer be marked, neither in Italie nor France. This I write, not so muche, to note the first, or prayse the last, as to leaue in memory of writing, for good example to posteritie, what perfection, in any tyme, was most diligently sought for in like manner, in all kinde of learning, in that most worthe Colledge of S. Johns in Cambridge.

Historicum in

Diaria.

Annales.

Commentarios.

Iustam Historiam.

For what propriety in wordes, simplicitie in sentences, plainesse and light, is cumelye for these kyndes, Caesar and Livie, for the two last, are perfitte examples of Imitation: And for the two first, the olde paternes be lost, and as for some that be present and of late tyme, they be fitter to be read once for some pleasure, than oft to be perused, for any good Imitation of them.

Philosophicum in

in Sermonem, as officia Cic. & Eth. Arist.

Contentionem.

As, the Dialogues of Plato, Xenophon, and Cicero: of which kinde of learning, and right Imitation therof, Carolus Sigonius hath written of late, both learnedlye and eloquentlye: but best of all my frende Ioan. Sturmius in hys Commentaries vpon *Gorgias Platonis*, which booke I haue

in

in writing, and is not yet set out in writing.

Oratorium in } Humile.
Mediocre.
Sublime.

Examples of these three, in the Greke tong, be plentifull & perfite as Lycias, Isocrates, and Demosthenes: and all three, in onelie Demosthenes, in diuerse orations as contra Olympiodorum, in Leptinem, & pro Ctesiphonte. And trow it is, that Hermogenes writeth of Demosthenes, that all formes of Eloquence be perfite in him. In Ciceroes Orations Medium & sublime be most excellentlie handled, but Humile in his Orations is seldome sene yet neuertheless in other booke, as in some part of his offices, & specially in Partitionibus, he is comparable in hoc humili & disciplinabili genere, even with the best that euer wrote in Greke. But of Cicero more fullie in fitter place. And thus, the trow difference of stiles, in euery Authoꝝ, and euerie kinde of learning may easelie be knowne by this diuision.

in Genus } Poeticum.
Historicum.
Philosophicum.
Oratorium.

Which I thought in this place to touche onelie, not to prosecute at large, because, God willing, in the Latin tong I will fullie handle it, in my booke de Imitatione.

Now, to touch more particularlie, which of those Authoꝝ, that be now most commonlie in mens handes, will sone affoord you some peece of Eloquence, and what maner a peece of eloquence, and what is to be liked and folowed, and what to be misliked and eschewed in them: and howe some agayne will furnish you fully withall, rightly, and wisely considered, somewhat I will write as I haue heard Syr Iohn Cheke many tymes say.

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The Latin tong, concerning any part of purenesse of it, from the spring, to the decay of the same, did not endure much longer, then is the life of a well aged man, scarce one hundred yeares from the tyme of the last Scipio Africanus and Lælius, to the Empire of Augustus. And it is notable that *Velleius Paterculus* writeth of Tullie, how that the perfection of eloquence did so remayne onely in him, and in his time, as befoze him, were few, which might much delight a man, or after him any, woorthy admiration, but such as Tullie might haue seene, and such as might haue seene Tullie, And good cause why: for no perfection is durable. Encrease hath a time, & decay likewise, but all perfitt ripenesse remaineth but a momēt: as is plainly seene in fruits, plummies and cherries: but moze sensibly in flowers, as Roses & such like, and yet as trewlie in all greater matters. For what naturally, can goe no hier, must naturallie yeld & stoupe againe. Of this short tyme of any purenesse of the Latin tong, for the first fortie yeare of it, and all the tyme befoze, we haue no pēce of learning left, saue Plautus and Terence, with a litle rude vnperfitt pamphlet of the elder Cato. And as for Plautus, except the scholemaster be able to make wise and ware choice, first in proprietic of wordes, then in framing of Phrases and sentences, and chieflie in choice of honestie of matter, your scholer were better to play, thē learne all that is in him. But surelie, if iudgement for the tong, and direction for the maners, be wisely toynd with the diligent reading of Plautus, then trewlie Plautus, for that purenesse of the Latin tong in Rome, when Rome did most flourish in well doing, and so thereby, in well speaking also, is soch a plentifull storehouse, for common eloquence, in meane matters, and all priuate mens affaires, as the Latin tong, for that respect, hath not the like agayne. When I remember the woorthy tyme of Rome, wherein Plautus did liue, I must needes honour the talke of that tyme, which we see Plautus doth vse.

Terence is also a storehouse of the same tong, for an other

there, tyme following some after, & although he be not so full & plentiful as Plautus is, for multitude of matters, & diuer, sitie of wordes, yet his wordes, be chosen so purelie, placed so orderly, and all his stuffe so netelie packed vp, and wittely compassed in euery place, as, by all wise mens iudgement, he is counted the cunniger workeman, and to haue his shop, for the rowme that is in it, moze finely appointed, and trimlier ordered, then Plautus is.

Thre thinges chiefly, both in Plautus and Terence, are to be specially considered. The matter, the utterance, the wordes, the meter. The matter in both, is altogether with in the compasse of the meanest mens manners, and both not stretch to any thing of any great weight at all, but standeth chiefly in utteryng the thoughtes and conditions of hard fathers, foolish mothers, vnthriftie yong men, craftie seruantes, sottie haubdes, and wilie harlots, and so, is much spent, in finding out fine fetches, and packing vp peltting matters, such as in London commonlie cum to the hearing of the Masters of Bridewell. Here is base stuffe for that scholer, that should becom hereafter, either a good minister in Religion, or a Ciuill Gentleman in seruice of his Prince and contrie: except the preacher doe know such matters to confute them, when ignorance surelye in all such things were better for a Ciuill Gentleman, then knowledge. And thus, for matter, both Plautus and Terence, be like meane painters, that worke by halves, and be cunning onely, in making the worst part of the picture, as if one were skilfull in painting the body of a naked person, from the nauell downward, but nothing else.

For word and speach, Plautus is moze plentifull, and Terence moze pure and proper: And for one respect, Terence is to be embraced aboue all that euer wrote in his kinde of argument: Because it is well knowen, by good re corde of learning, and that by Ciceroes owne witnes that some Comedies bearing Terence name, were written by worthy Scipio and wise Lælius, and namely Heauton &

The second booke teaching

Adelphi. And therefore as oft as I read those Comedies, so oft both sound in myne eare, the pure fine talke of Rome, which was vsed by the floure of the worthiest nobilitie that euer Rome byed. Let the wisest man, and best learned that liueth, read aduisedlie ouer, the first icene of Heanton, and the first scene of Adelphi, and let him consideratelie iudg whether it is the talke of a seruile stranger bozne, or rather euen that milde eloquent wise speach, which Cicero in Brutus doth so liuely expresse in Lalius. And yet neuertheless, in all this good propriety of wordes, and purenesse of phrases which be in Terence, ye must not follow him alwayes in placing of them, bicause for the meter sake, some wordes in him, sometimes be dzenen awoze, which require a straighter placing in plaine prose, if ye will forme, as I woulde ye should doe, your speach and wyting, to that excellent perfitnesse, which was onely in Tullie, or onely in Tullies tyme.

The meter and verse of Plautus and Terence be verie meane, and not to be followed: which is not their reproch, but the fault of the tyme, wherein they wrote, when no kinde of Poetrie, in the Latin tong, was brought to perfection, as both well appeare in the fragmentes of Ennius, Cerilius, and others, and evidently in Plautus & Terence, if these in Latin be compared with right skil, with Homer Euripides, Aristophanes, and other in Graeke of like sort. Cicero him selfe doth complaine of this vnperfitnes, but moze plainly Quintilian, saying, in *Comedia maxime claudicamus, et vix leuem consequimur umbram*: and most earnestly of all Horace in *arte Poetica*, which he doth namely *propter carmen Iambicum*, and referreth all good students herein to the Imitation of the Graeke tong, saying.

*Exemplaria Graeca
nocturna versate manu, versate diurna.*

This matter maketh me gladly remember, my swete tyme spent at Cambridge, and the pleasant talke which I
had

had oft with M. Cheke, and M. Watſon, of this faulte, not onely in the olde Latin Poets, but alſo in our new Engliſhe Rymers at this day. They wiſhed as Virgil and Horace were not wedded to follow the faultes of ſozmer fathers (a ſhew marriage in greater matters) but by right *imitation* of the perſit Grecians, had brought Poetrie to perſinneſſe alſo in the Latin tong, that we Engliſhmen likewiſe woulde acknowledge and underſtande rightfully our rude beggerly ryming, brought firſt into Italie by Gothes and Hunnes, whan all good verſes & all good learning too, were deſtroyde by them: and after carped into France and Germany: and at laſt receyved into Englande by men of excellent wit in dede, but of ſmall learning, and leſſe iudgement in that behalfe.

But now, when men know the difference, and haue the examples, both of the beſt, and of the worſt, ſurely, to follow rather the Gothes in Ryming, than the Grekes in freſh verſifying, were elien to eate akornes with ſwyne, when we may freely eate wheate bread amonges men. In dede, Chauſer, Th. Norton, of Wyſtow, my L. of Surrey M. Weat, Th. Phaer, and other Gentlemen, in tranſlating Ouide, Palingenius, and Seneca, haue gone as farre to theyr greate p.ayſe, as the cōpy they followed could cary them, but, if ſuch good wittes, and ſozwarde diligence, had bene directed to follow the beſt examles, & not haue bene carped by tyme and cuſtome, to content themſelues with that barbarous and rude Ryming, amongeſt theyr other worthy prayſes, which they haue juſtly deſerued, this had not bene the leaſt, to be counted amongeſt men of learning and ſkill, more like vnto the Grecians, than vnto the Gothians, in handling of their verſe.

In dede, our Engliſh tong, hauing in uſe chiefly, wordes of one ſyllable which commonly be long, both not well receiue the nature of *Carmen Heroicum*, becauſe *dactylus*, the apteſt ſorte ſoz that verſe conteining one long, and two ſhort, is ſeldom therefoze ſounde in Engliſhe: and doth alſo rather

The first booke teaching

Stumble than stand vpon *Monasyllables*. Quintilian in hys learned Chapter *de Compositione*, geueth thys lesson *de Monasyllabis*, befoze me: and in the same place doth iustlye inuey agaynst all Ryming, that if there be any, who be angry with me for mislyking of Ryming, may be angry for company toe, with Quintilian also, for the same thing: And yet Quintilian had not so iust cause to mislyke of it then, as we haue at thys day.

And althoughe *Carmen Exametrum* doth rather trotte and hoble, then runne smoothly in our Englishe tong, yet I am sure, our English tong will receiue *carmen Iambicum* as naturallye, as eyther Greke or Latin. But for ignoraunce, men can not like: & for idlenes, men will not labour, to cum to any perfitenes at all. For, as the wortbie Poetes in Athens and Rome, were moze carefull to satisfie the iudgement of one learned, than rashe in pleasing the humoz of a rude multitude, even so if men in England now, had the like reuerend regard to learning skill and iudgement, and durst not presume to wryte, except they came with the lyke learning, and also vnder vnderstandyng lyke diligence, in searching out, not onely iust measure in euery meter, as euery ignorant person may easely doe, but also true quantitie in euery foote and syllable, as onely the learned shalbe able to doe, and as the Grekes and Romanes were wont to doe: surely then rash ignorant heads, which now can easely reckon vnder fourteen syllables, and easely stumble on euery Ryme, eyther durst not, for lacke of such learning: or els would not, in auoyding such labour, be so busie, as euery where they be: and shoppes in London should not be so full of lewde and rude rymes, as commonly they are. But now, the ripest of tong, be readiest to wryte: And many dayly in setting out bookes and ballettes make great shew of blossomes and buddes, in whome is neither, roote of learning, nor frute of wisdom at all. Some that make Chaucer in Englishe and Petrarch in Italian, they Gods in verses, and yet be not able to make true difference, what is a fault, and what is a iust prayse, in those two wor-
thie

this wittes, will moch mislike this my writyng. But such men be euen like follovers of Chaucer and Petrarke, as one here in England did folow Syr Tho. More: who, being most vnlike vnto him, in wit and learning, neuertheles in wearing his gowne a wyse vpon the one shoulder, as Syr Tho. More was wont to doe, would needes bee counted like vnto hym.

This mislikyng of Ryming, beginneth not now of any newfangle singularitie, but hath bene long misliked of many, and that of men of greatest learnyng, and deepest iudgement. And such, that defend it, do so, either for lacke of knowledge what is best, or els of verie enuie, that any should performe that in learning, whereunto they, as I sayd before, either for ignorance, can not, or for idlenes wil not, labour to attaine vnto.

And you that praise this Ryming, bycause ye neyther haue reason, why to like it, nor can shew learning to defend it, yet I will helpe you, with the authoritie of the oldest and learnedst tyme. In Grece, when Poetrie was euen at the hiest pitch of perfectnes, one Simmias Rhodias of a certaine singularitie wrote a booke in ryming Greke verses, naming it *Odysseus*, conteyning the fable, how Iupiter in lykenes of a swan, gat that egge vpon Leda, whereof came Castor, Pollux & faire Helena. This booke was so liked, that it had few to read it, but none to folow it: But was presentlie contemned: and sone after both Autho^r and booke, so forgotten by men, and consumed by tyme, as scarce the name of either is kept in memorie of learning: And the lyke folie was neuer folowed of any, many hundred yeares after vntill the Hunnes and Gothians, and other barbarous nations, of ignorance and rude singularitie, did reuiue the same folie agayne.

The noble Lord Th. Earle of Surrey, first of all English men, in translating the fourth booke of Virgill: and Consaluo Periz that excellent learned man, and Secretarie to King Philip of Spayne, in translating the *Vlisses* of Homer out of Greke into Spanish, haue both, by good iudgement a

Th. Earle
of Surrey.
Consaluo
Periz.

The second booke teaching

noyded the fault of Ryming, yet neither of them hath fullie litte perfitte and trew versifying. In dedde, they obserue iust number, and euen fæte: but here is the fault, that their fæte, be fæte without ioyntes, that is to say, not distina by trew quantitie of sillabes: And so, such fæte, be but benūmed fæte, and be euē as vnfitte for a verse to turne and runne roundly withall, as fæte of bzasse or wood bee vnwyldie to goe well withall. And as a foote of wood, is a plaine shew of a manifest maim, euē so fæte, in our English versifying, without quantitie and ioyntes, be sure signes, that the verse is eyther bozne deformed, vnnaturall or lame, and so verie vnseemlie to looke vpon, except to men that be gogle eyed theselues.

The spying of this faulte now is not the curiositie of English eyes, but euen the good iudgement also of the best that wryte in these dayes in Italie: and namelic of that wryt-
thie *Senese, Felice, Figliucci*, who wryting vpon Aristotles *Ethickes* so excellentlie in Italian, as neuer did yet any one in myne opinion either in Greeke or Latin, amōgest other thynges doth most earnestlie inuey agaynst the rude ryming of verses in that tong. And whansoever hee expresseth Aristotles pceptes, with any example, out of Homer or Euripides, hee traslateth them, not after the Rymes of Petrарke, but into such kinde of perfite verse, wyth like fæte and quantitie of sillables, as hee found them before in the Greeke tonge: exhorting earnestly oll the Italian nation, to leaue of their rude barbarousnesse in ryming, and folow diligently the excellent Greeke & Latin examples, in trew versifying.

And you, that bee able to vnderstand no more, than ye finde in the Italian tonge: and neuer went farther than the schole of Petrарke and Ariostus abroad, or els of Chaucer at home, though you haue pleasure to wander blindlie still in youre soule wryong way, enuie not others, that seeke, as wise men haue done before them, the sayrest and rightest way: or els, beside the iust reproch of malice, wise men shall trewlie iudge, that you do so, as I haue sayd and say yet a gayne

*Senese.
Felice.
Figliucci.*

gayne vnto you, bicause either for idlenes ye will not, or for ignorance ye can not, cum by no better your selfe.

And therefore euen as Virgill and Horace deserue most worthy prayse, that they spying the vnperfittnes in Ennius and Plautus, by trew Imitation of Homer and Euripides, brought Poetrie to the same perfectnes in Latin, as it was in Greeke, euen so those, that by the same way would benefite their tong and countrey, deserue rather thakes than dispraise in that behalfe.

And I reioyce, that euen poore England presented Italie, first in spying out, than in seeking to amend this fault in learning.

And here, for my pleasure I purpose a litle, by the way, to play and sport with my Master Tullie: from whom commonly I am neuer wont to dissent. He hymselfe for this point of learning, in his verses doth halt a litle by his leaue. He could not deny it, if he were aliue, nor those defend hym now that loue him best. This fault I lay to his charge: because once it pleased him, though somewhat merely, yetoueruncurtely, to raile vpon poore England, obiecing both, extreme beggery, and mere barbariousnes vnto it, wryting thus vnto his frend Atticus: There is not one scruple of siluer in that whole Ile, or any one that knoweth either learning or letter.

Tullies say
ing agaynst
England.
Ad Att.
Lib. 4. Ep.
16.

But now master Cicero, blessed be God, and his sonne Iesu Christ, whom you neuer knew, except it were as it pleased him to lighten you by some shadow, as couertly in one place ye cōfesse saying: *Veritatis tantum vmbra consecramur*, as your Master Plato did befoze you: blessed be god I say, that sixtene hundred yeare after you were dead & gone, it may trewly be sayd, that for siluer, there is moze cumly plate in one Citie of England, then is in foure of the proudest Cities in all Italie, and take Rome for one of them, And for learning, beside the knowledg of all learned tonges and liberall sciences, euē your owne bookes Cicero, be as well read and your excellent eloquence is as well liked and

Offic.

The second booke teaching

loued, and as trewlic folowed in England at this day, as it is now, or euer was, sence your owne tyme, in any place of Italie, either at Arpinum, where ye were bozne, or els at Rome where ye were bzought vp. And a litle to bzag wyth you Cicero, where you your selfe, by your leaue, halted in some point of learnyng in your owne tong, many in England at this day goe streight vp, both in true skill, and right doing therein.

This I wryte, not to repzehend Tullie, whom, aboue all other, I like and loue best, but to excuse Terence, because in his tyme, and a good while after, Poetrie was neuer perfited in Latin, vntill by true *Imitation* of the Grecians, it was at length bzought to perfection: And also there, by to exhorte the goodlie wittes of England, which apte by nature, & willing by desire, geue theselues to Poetrie, that they rightly vnderstanding the barbarous bzinging in of Rymes, would laboꝝ as Virgil and Horace did in Latin, to make perfit also this point of learning, in our English tong.

And thus much foꝝ Plautus and Terence, foꝝ matter, tong, and mæter, what is to be folowed, and what to be eschewed in them.

After Plautus and Terence, no wryting remayneth vntill Tullies tyme, except a few short fragmentes of L. Crassus excellent wit, here and there recited of Cicero foꝝ example sake, whereby the louers of learnyng may the moze lament the losse of such a woꝝthie witte.

And although the Latin tong did faire blome and blossom in L. Crassus, and M. Antonius, yet in Tullies tyme onely, and in Tullie himselfe chieflie, was the Latin tong fullie ripe, and growne to the hiest pitch of all perfection.

And yet in the same time, it began to fade and stoupe, as Tullie himselfe, in *Brutus de Claris Oratoribus*, with weeping wordes doth witnesse.

And because, emōgest them of that time, there was some difference, good reason is, that of them of that tyme, should be

the ready way to the Latin tong. 63

bee made right choice also. And yet let the best Cicconian in Italie reade Tullies familiar epistles aduisedly ouer, and I beleue he shall finde small difference, for the Latin tong, either in propriety of wordes or framing of the stile, betwixt Tullie, and those that wryte vnto him. As ser. Sulpitius, A. Cecinna, M. Caelius, M. et D. Bruti, A. Pollia, L. Plancus, and diuerse other: read the epistles of L. Plancus in x. Lib. 8. <sup>Epi. Planci
1. lib. Epist</sup> and for an assay, that Epistle namely to y^e Cōss. and whole Senate, the eight Epistle in number, and what coulde bee, eyther more eloquentlie, or more wiselie wrytten, yea by Tullie himselfe, a man may iustly doubt. These men and Tullie liued all in one tyme, were like in authozitie, not vnlike in learning and studie, which might bee iust causes of this their equalitie in wryting. And yet surely, they neither were in deed, nor yet were counted in mens opinions, equal with Tullie in that facultie. And how is the difference hid in his Epistles: verelie, as the cunning of an expert Sea man, in a faire calme fresh Ryuer, doth litle differ from the doing of a meaner workman therein, euen so, in the short cut of a priuate letter, where, matter is common, wordes easie, and order not moch diuerse, small shew of difference can appeare. But where Tullie doth set vp his saile of eloquence, in some broad deepe Argumēt, caryed with full tyde and winde, of his witte and learning, all other may rather stand and looke after him, than hope to ouertake him, what course soeuer hee holde, either in faire or foule. Foure men onely whan the Latin tong was full ripe, he left vnto vs, who in that time did flourish, and did leaue to posteritie, the fruite of their witte and learning: Varro, Salust, Cæsar, & Cicero. Whan I say, these foure only, I am not ignorant, that euen in the same tyme, most excellent Poetes, deserving well of the Latin tong, as Lucretius, Cattullus, Virgill and Horace, did wryte: But, bicause, in this litle booke, I purpose to teach a yong scholer, to goe, not to daunce: to speake, not to sing, (whan Poetes in deed, naimelie Epici and Lyrici, as these be, are fine dauncers, and trime singers

The second booke teaching

but *Oratores* and *Historici*, be those cumlie goers, and faire and wise-speakers, of whom I wishe my scholer to wayte vpon first, and after in good order and dew time, to be brought forth, to the singing and dauncing schole: And for this consideration, do I meane these foure, to bee the onely writers of that time.

Varro.

Varro.

Varro in his bookes *de lingua latina*, et *Analogia* as these be left mangled and patched vnto vs, doth not enter there in to any great depth of eloquence, but as one caried in a small low vessel him selfe very nie the common shoze, not much vnlike the fisher men of Wyre, & Hering men of Harmouth. Who deserue by common mens opinion, smal commendation, for any cunning sayling at all, yet neuertheless in those bookes of Varro good and necessarie stufte, for that meane kind of Argument, is very well and learnedly gathered together.

De Rep.
Rustica.

His bookes of Husbandry are much to be regarded, and diligently to be read, not onely for the propriety, but also for the plenty of good wordes, in all contrey and husbandmens affaires, which can not bee had by so good authority out of anye other Authoz, either of so good a time or of so great learning as out of Varro. And yet because, hee was fourescore yere old, when hee wrote those bookes, the forme of his stile there compared with Tullies writing, is but euen the talke of a spent old man: whose wordes commonly fall out of his mouth, though very wisely, yet hardly and coldly, and moze heauely also, than some eares can well beare, except onely for age, and antozities sake, and perchance, in a rude contrey argument, of purpose and iudgement, hee rather vsed the speech of the countrey, than talke of the Citie.

And so, for matter sake, his wordes sometime, bee somewhat rude: and by the imitation of the elder Cato, olde and out of vse: And being deepe steeped in age, by negligence some wordes

the ready way to the Latin tong. 64

woydes doe so escape & sal frō him in those bookes, as hee not
woyth the taking by, by him, that is carefull to speake or
wyte trew Latin, as that sentence in him, *Romani, in pace*
à rusticis alebantur, et in bello ab his tuebantur. A good student
must be therfore carefull and diligent, to read with iudges
ment ouer euen those Authoys, which did wyte in the most
perfitie time; and let him not be affrayd to try them, both in
pypozietie of woyses, and soznie of style, by the touch stone of
Caesar and Cicero, whose puritie was neuer soiled, no not
by the sentence of those, that loued them woyst.

Lib. 3.
Cap. 1.

All louers of learning may soze lament the losse of those
bookes of Varro, which hee wyte in his young and lussy
yeares, with good leysure, and great learning of all parts of
Philosophie: of the goodliest argumentes, perteyning both
to the common wealth, and pziuate life of man, as, *de Ratio-*
ne study, et educandis liberis, which booke, is oft recited, and
much pzaused, in the fragmentes of *Nonius*, euen soz autho-
ritie sake. He wyte most diligentlie and largely, also the
whole hystorie of the state of Rome: the mysteries of their
whole Religion: their lawes, customes, and gouernement
in peace: their maners, and whole discipline in warre: And
this is not my gessing, as one in dede that neuer saw those
bookes, but euen, the very iudgement & playne testimonny
of Tullie himselfe, who knew & red those bookes, in these
woyses: *Tu etatem Patrie: Tu descriptiones temporum: Tu sa-*
crorum, tu sacerdotum Iura: Tu domesticam, tu bellicam disci-
plinam: Tu sedem Regionum, locorum, tu omnium diuinarum
humanarumq; rerū nomina, genera, officia, causas aperuisti. &c.

The loue of
Varroes
bookes.

In Acad.
Quest.

But this great losse of Varro, is a litle recompensed by
the happy comming of *Dionysius Halicarnassens* to Rome in
Augustus dayes: who getting the possession of Varros libza-
ry, out of that treasure house of learning, did leaue vnto vs
some fruite of Varros witte and diligēce, I meane, his good-
ly bookes *de Antiquitatibus Romanorum*. Varro was so
esteemed soz his excellent learning, as Tullie himselfe had a
reuerence to his iudgement in all doubtles of learning. And

The second booke teaching

Cic ad
Att.

Antonius Triumvir his enemy, and of a contrary faction, who had power to kill and banishe whom he listed, what Varros name amongst others was bzought in a schedule vnto him, to be noted to death, he tooke his penne and wzote his warrant of sauegarde with these most goodly wordes, *Vivat Varro vir doctissimus*. In latter tyme, no man knew better, noz liked noz loued moze Varros learning, than did S. Augustine, as they doe well vnderstād, that haue diligētly read ouer his learned bookes *de Cuitate Dei*. Where he hath this most notable sentēce: Whan I see, how much Varro wzote, I meruell much, that euer he had any leasure to read: and whan I perceiue how many thinges hee red, I marueile moze, that euer he had any leasure to wzite. &c.

And surely, if Varros bookes had remayned to posterity, as by Gods prouidence, the most part of Tullies did, than frewly the Latin tong might haue made god comparisen with the Greeke.

Salust.

Saluste.

By Iohn
Chekes
iudgement
and coun-
sell for rea-
ding of
Salust.

Salust, is a wise and woorthy wziter: but he requireth a learned Reader, and a right considerer of him. My dearest frend, and best master that euer I had or heard in learning, By I. Cheke, such a man, as if I should liue to see England breed the like againe, I feare, I should liue ouer long, did once geue me a lesson for Salust, which, as I shall neuer forget my selfe, so is it woorthy to be remembzed of all these, that would cum to perfit iudgement of the Latin tong. He said, that Salust was not very fitte for yong men, to learne out of him the puritie of the Latin tong: because, he was not the purest in proprietic of wordes, noz choicest in aptnes of phrases, noz the best in framing of sentences: and therefore is his wziting sayd he, neyther playne for the matter, noz sensible for mens vnderstanding. And what is the cause thereof, By, quoth I. Merelie sayd he, bicause in Salust wziting, is moze Arte than nature, and moze labour than Arte: and in his labour also to much toyle, as it were, with an

an vncontented care to write better then he coulde, a faulte common to very many men . And therefore he doth not expresse the matter lively and naturally with common speech as ye see Xenophon both in Greeke, but it is caried and diuened forth artificially, after to learned a sorte, as Thucydides both in his orations. And how commeth it to passe, sayde I, that Caesar and Ciceroes talke, is so naturall & playne, and Salust his writing so artificiall & darke, when all they three liued in one tyme? I will freely tell you my fantsy herein, sayd he: surely, Caesar and Cicero, beside a singular prerogative of naturall eloquence geuen vnto them by God, both two, by vse of life, were daylye orators amongst the common people, and greatest counsellors in the Senate house: and therefore gaue themselves to vse such speache as the meanest should well vnderstand, and the wisest best allow: following carefully that good counsell of Aristotle, *loquendum vt multi, sapiendum vt pauci*. Salust was no such man, neither for will to goodnes, nor skill by learning: but ill geuen by nature, and made worse by bringing vp, spent the most part of his yongth very misorderly in riot, and lechery, in the company of suche, who, neuer geuing theyr minde to honest doing, could neuer inure theyr tounge to wise speaking. But at y last comming to better yeares, and buying witte at the dearest hand, that is by long experience of the hurt and shame that commeth of misceiese, moued by the counsell of them that were wise, and caried by the example of such as were good, first fell to honesty of lyfe, and after to the loue of studie and learning: and so became so new a man, that Caesar being dictatoz, made him Pretor in Numidia, where he absent from his contry, and not inured with the common talke of Rome, but shutte vp in his study, and bent wholly to reading, did write the story of the Romanes. And for the better accomplishing of the same, he read Cato and Piso in Latin for gathering of matter and trueth: and Thucydides in Greeke, for the order of hys storye, and furnishing of his stile. Cato (as hys tyme required) had

The second booke teaching

Lib. 8.
Cap. 3.
De ornata.

The cause
why Sal-
lust is not
like Tully.

more troth for the matter, then eloquence for the style. And so Salust, by gathering truth out of Cato, smelleth much of the roughnes of his style: euen as a man that eateth garlike for helth, shall cary away with him the sauour of it also, whether he will or not. And yet the use of olde wordes is not the greatest cause of Salust his roughnes and darknesse: There be in Salust some old wordes in deede as *patrare bellum, ducta re exercitum*, well noted by Quintilian, and very much misliked of him: and *supplicium* for *supplicatio*, a word smelling of an older stowe, then the other two so misliked by Quint: And yet is that word also in Varro, speaking of Drenthus, *boues ad victimas faciunt, atq; ad Deorum supplicia* and a fewe old wordes more. Read Salust and Tullie aduisedlie together and in wordes ye shall finde small difference: yea Salust is more geuen to new wordes, then to olde, though some olde writers say the contrarie: as, *Claritudo* for *Gloria*: exacte for *perfecte*: *Facundia* for *eloquentia*. These two last wordes exacte and *facundia* now in every mans mouth, be neuer (as I doe remember) vsed of Tullie, and therefore I thinke they be not good: For surely Tullie speaking every where so much of the matter of eloquence, would not so precisely haue absteyned from the word *Facundia*, if it had beene good: that is proper for the tong, & common for mens vse. I could be long, in reciting many such like, both olde & new wordes in Salust: but in very deede neyther oldnesse nor newnesse of wordes maketh the greatest difference betwixt Salust and Tullie, but first strange phrases made of good Latin wordes, but framed after the Greeke tonge, which be neyther choisely borrowed of them, nor properly vsed by him: then, a hard composition and crooked framing of his wordes and sentences, as a man would say, English talke placed and framed outlandishe like. As for example first in phrases, *nimius et animus*, be two used wordes, *homo nimius animi*, is an vnused phrase. *Vulgus*, *et amat, et fieri*, be as common and well knownen wordes as may be in the Latin tong, yet *id quod vulgo amat fieri, solet fieri*, is but a strange and grea-
kith

the ready way to the Latin tong. 66

kith kinde of wꝛiting. *Ingens et vires* be pꝛoper woꝛdes, yet *vir ingens virium* is an vnꝛoper kinde of speaking and so be likewise,

{ *ager consilij.*
promptissimus belli.
terrītus animi.

and many such like phꝛases in Salust, boꝛoꝛwed as I sayd not choicely out of Græke, and vsed therfoꝛe vnꝛoperlie in Latin, Againe, in whole sentences, where the matter is good, the woꝛdes pꝛoper and plaine, yet the sense is hard and darke, and namely in his pꝛefaces and oꝛations, wherein he vsed most labour: which fault is likewise in Thuchidides in Græke, of whom Salust hath taken the greatest part of his darkenesse. Foꝛ Thucydides likewise wꝛote his stoꝛie, not at home in Greece, but abꝛode in Italis, and therfoꝛe smelleth of a certaine outlandish kinde of talke, strange to them of Athens, and diuerse from their wꝛiting, that liued in Athens and Greece, and wꝛot the same tyme that Thucydides did, as Lysias, Xenophon, Plato, and Isocrates, the purest and playnest wꝛiters, that euer wꝛote in any tong, and best examples foꝛ any man to follow whether he wꝛite, Latin, Italian, French, oꝛ Englishe. Thucydides also seemeth in his wꝛiting, not so much benefited by nature as holpen by Arte, and caried foꝛth by desire, studie, labour, toyle, and ouer great curiositie: who spent xxviij. yeares in wꝛiting his eight bookes of his histoꝛy. Salust likewise wꝛot out of his contrie, and folloꝛwed the faultes of Thuc. too moch: and boꝛoꝛweth of him som kinde of wꝛiting, which the Latin tong can not well beare, as *Casus nominatiuus* in diuerse places *absolutè positus*, as in that place of *Iugurth*, speaking *de leptianis*, *Itaq; ab imperatore facile qua petebant adepti, misse sunt eò cohortes Ligurum quatuor*. This thing in participles, vsed so oft in Thucydides, & other Græke authoꝛs too, may better be boꝛne with all, but Salust vseth the same moꝛe strangely and boldly, as in these woꝛdes, *Multis sibi*

quod

L.ij.

quisque

The second booke teaching

quisq; imperium petentibus. I beleue, the best Grammarion in England can scarce geue a good rule, why *quisq;* the nominatine case, without any verbe, is so thrust vp amongst so many oblique cases. Some man perchance wil smile, and laugh to scozne this my woziting, and call it idle curiositie, thus to busie my selfe in pickling about these small pointes of Grammer: not fitt for my age, place, and calling, to trifle in: I trust that man, be he neuer so great in authoritie, neuer so wise and learned, either by other mens iudgemēt, or his owne opinion, will yet thinke, that he is not greater in England, then Tullie was at Rome, nor yet wiser, nor better learned then Tullie was himselfe, who, at the pitch of thre score years, in the middest of the houle betwixt Cæsar and Pompeie, when he knewe not, whether to sende wife & childzen, which way to goe, where to hide him self, yet in an earnest letter, amongst his earnest counsellors for those heuie times concerning both the common state of his countrey, and his owne priuate great affayres, he was neither vnmindefull, nor ashamed to reason at large, and learne gladly of Atticus, a lesse point of Grammer then these be, noted of me in Salust, as whether he should write, *ad Piræea*, in *Piræea*, or, in *Piræm*, or, *Piræum*, sine Prepositione: And in those heuie times; he was so carefull to know this small point of Grammer, that he addeth these wordes: *Si hoc mihi Saturna persolueris, magna me molestia liberaris.* If Tullie, at that age, in that authoritie, in that care for his countrey, in that Jeopardy for himselfe, and extreme necessitie of his dearest frendes, being also the Prince of Eloquence hymselfe, was not ashamed to descend to these lowe pointes of Grammer in his owne natural tong: what should schollers do, yea what should any man doe, if he do thinke well doing better then ill doing, and had rather bee perfecte, than meane, sure, then doubtful, to be what he should be in deed: not seeme what he is not, in opinion: He that maketh perfittnes in the Latin tong his marke, must come to it by choise, & certaine knowlege, & not stumble vpon it by chaunce and doubt

Ad Att.
Lib. 7. Epi
stola. 3.

the ready way to the Latin tong. 66

doubtfull ignorance: And the right steppes to reach vnto it, be these, lincked thus orderlie together, aptnes of nature, loue of learning, diligence in right order, constancy with pleasant moderation, and alwayes to learne of them that be best, and so shall you iudge as they that be wisest. And these be those rules, which worthy Maister Cheke did impart vnto me concerning Salust, and the right iudgement of the Latin tong.

¶ Caesar.

Caesar for that litle of him, that is lefte vnto vs, is like the halfe face of a Venus, the other part of the head being hid- den, the body and the rest of the members vnbe- gon, yet so excellently done by Appelles, as all men may stand still to mase and muse vpon it, and no man steppe forth with any hope to perfoyme the like.

His seuen bookes *de bello Gallico*, and thre *de bello Ciuili*, be written, so wisely for the matter, so eloquentlie for the tong, that neither his greatest enemies could euer finde the least note of partialitie in him (a maruelous wisdom of a man, nauely writing of his owne doinges) nor yet the best ludgers of the Latin tong, nor the most enuious lookers vpon other mens writings, can say any other, but all thinges be most perfectly done by him.

Brutus, Caluus, and Calidius, who founde faulte with Tullies fullnes in woordes and matter, and that rightlve, for Tullie did both confesse it, and mend it, yet in Caesar, they neither did, nor coulde finde the like, or any other fault.

And therefore thus iustly I may conclude of Caesar, that where, in all other, the best that euer wrote, in any time, or in any tong, in Greke or Latin, I except neither Plato Demosthenes, nor Tullie, some fault is iustly noted: in Caesar onely, could neuer yet fault be founde.

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yet neuerthelesse, for all this perfit excellencie in
him, yet it is but in one member of eloquence, and
that but of one side neither, whan we must
looke for that example to follow, which hath
a perfit heade, a whole boddy forward
and backward, armes and
legges and all.

(.)

FINIS.





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